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VISIONS  
OF  
HEAVEN AND HELL.

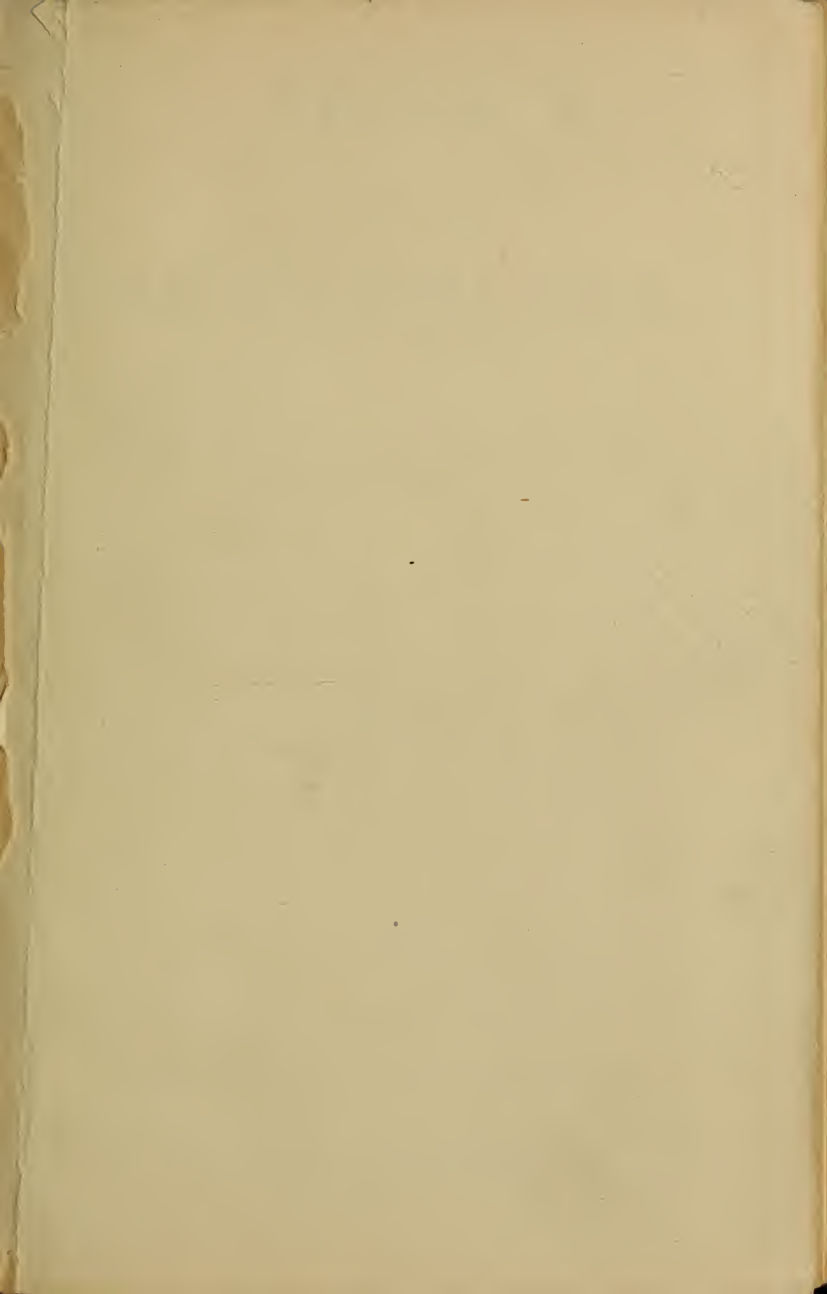


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VISIONS  
OF  
HEAVEN AND HELL.

What Men and Women Claim to Have Seen  
In the World Beyond.

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Gleaned from Various Works  
BY  
A. H. GOTTSCHALL..

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ADDRESS  
*THE CHRISTIAN UNION,*  
250 HUMMEL ST.,  
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## PREFACE.

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"HE HATH said, which heard the words of God, which saw the vision of the Almighty, falling into a trance."—Numb. 24:4. "But while they made ready, he fell into a trance, And saw Heaven opened."—Acts 10:10,11. "Even while I prayed in the temple, I was in a trance; And saw Him (Jesus) saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me."—Acts 22:17,18.

It is certainly not contrary to revealed truth, as found in the Word of God, or to history, or to instances personally known, to believe that the Lord has seen fit to deal with His people, at times, through visions. The three quotations above, referring to Balaam, Peter, and Paul amply prove this, while the visions of Isaiah, Ezekiel, Daniel, and other prophets, as well as those of John the Revelator, demonstrate beyond a doubt, God's manifestations in this particular.

What the inspiring cause of the experiences related in this book was, is a matter we cannot determine for the reader. But we are inclined to believe that what these people claim to have seen and heard was revealed to their inner or spirit consciousness by God, or by other spirit or angelic intelligences from a sphere higher than that of Earth. All who read these accounts with candor must be deeply impressed with their solemnity.

What a hallowed, quickening influence comes to the soul while perusing the narrators' testimony of what they saw and heard of the beauties of Heaven and its happy, glorious inhabitants, and what sadness and awe fall upon the heart when reading of the terrors of Hell and the anguish of the unfortunates consigned to its gloom.

Some of these accounts have been considerably condensed by omitting portions, without using asterisks where matter was left out; otherwise they could not have been crowded into a work of this size. The visions of six different persons are given, that of three men and three women, living in widely separated parts of the World, and at widely different periods of time. The similarity of the testimony of these six different people as to what they saw and heard is singular and impressive, and would seem to be a proof of the reality and truthfulness of the visions.

Several other similar experiences could have been added. John Wesley, in his Journal of August, 1746, vol. 1, and also in his Journal of August, 1759, gives an account of people under his own observation (evidently among his own flock) who had visions of Heaven and Hell. In describing the appearance of one of these persons while in the trance state, Wesley says: the "face showed an unspeakable mixture of reverence and love. I do not know whether I ever saw a human face look so beautiful."

## WILLIAM TENNENT'S VISION.

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THE *Life of William Tennent* (Presbyterian minister) from which this account is taken, was published by Robert Carter & Bros., New York. The author of the memoirs gives the following account of Tennent having been three days in a trance: He became prostrated with a fever, and by degrees sunk under it, until, to appearances, he died. In laying him out, one felt a slight tremor under the left arm, though the body was cold and stiff. The time for the funeral arrived, and the people were assembled. But a physician, Tennent's friend, plead that the funeral might be delayed.

During the interval various efforts were made to discover signs of life, but none appeared save the slight tremor. For three days and nights his friend, the physician, never left him. Again the people met to bury him, but could not even then obtain the doctor's consent. For one hour more he plead; when that was gone, he craved half an hour more. That being expired, he implored a stay of fifteen minutes, at the expiration of which Tennent opened his eyes.

The following brief account is given in Mr. Tennent's own language, and was related to a brother minister: "As to dying, I found my fever increase, and I became weaker and weaker, until all at once I found myself in Heaven, as I thought. I saw no shape as to the Deity, but glory all unutterable. I can say as Paul did, I heard and saw things unutterable. I saw a great multitude before His glory, apparently in the height of bliss, singing most melodiously. I was transported with my own situation, viewing all my troubles ended, and my rest and glory begun, and was about to join the great and happy multitude, when one came to me, looked me full in the face, laid his hand on my shoulder, and said, 'You must go back.'"

“ These words went through me ; nothing could have shocked me more. I cried out, ‘ Lord, must I go back ? ’ With this shock, I opened my eyes in this World. When I saw I was in this World I fainted, then came to, and fainted again several times, as one probably would naturally have done in so weak a situation.”

“ For three years the sense of divine things continued so great, and everything else appeared so completely vain, when compared to Heaven, that, could I have had the World for stooping down for it, I believe I should not have thought of doing it.”

To the writer of his memoirs, Mr. Tennent, concerning this experience, once said : “ I found myself, in an instant, in another state of existence, under the direction of a superior being, who ordered me to follow him. I was accordingly wafted along, I know not how, till I beheld, at a distance, an ineffable glory, the impression of which, on my mind, it is impossible to communicate to mortal man.”

“ Such was the effect on my mind of what I had seen and heard that, if it be possible for a human being to live entirely above the world, and the things of it, for sometime afterward, I was that person. The ravishing sounds of the songs and hallelujahs that I heard, and the very words that were uttered, were not out of my ears when awake for at least three years. All the kingdoms of the Earth were, in my sight, as nothing and vanity. So great were my ideas of heavenly glory that nothing which did not in some measure relate to it could command my serious attention.”

Mr. Tennent lived a number of years after this event, and died in the triumphs of a living faith, March 8, 1777, aged seventy-one years, his mortal remains being interred at his chapel in Freehold, New Jersey. He was an able, faithful preacher, and the divine presence with him was frequently manifested in his public and private ministrations. In personal appearance he was tall, erect, and of spare visage, with bright, piercing eyes, and grave, solemn countenance.

## MISS D—'S VISION.

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THE following account was related and vouched for by Robert Young, the missionary. It was published in 1841, and later by different publishers: While residing in a British colony as a Christian missionary, I was called one evening to visit Miss D——, who was said to be dying. Mrs. Young, by whom she was met weekly for religious instruction, feeling a deep interest in her spiritual welfare, accompanied me to her residence. We found her in the chamber of a neat little cottage, exceedingly ill, but confiding in the merits of Jesus, and, after spending some time with her in conversation and prayer, we commended her to God, and took our departure, without the least hope of seeing her again in this life. Soon after we left she seemed to die, but as the usual signs of death, which so rapidly develop themselves in that country, did not appear, her friends anxiously waited to see the end.

She was watched with great interest both night and day, and, after having been in this state for nearly a week, opened her eyes and said, "Mr. C—— is dead." Her attendants, thinking that she was under the influence of delirium, replied that she was mistaken, as he was not only alive but well. "O, no!" said she, "he is dead; for a short time ago, as

### I PASSED THE GATES OF HELL,

I saw him descend into the pit, and the blue flame cover him. Mr. B—— is also dead, for he arrived at Heaven just as I was leaving that happy place; and I saw its beautiful gates thrown wide open to receive him, and heard the host of Heaven shout, 'Welcome, weary pilgrim!'

Mr. C—— was a neighbor, but a very wicked person, and Mr. B——, who lived at no great distance, many years had been a member of the Church of God. The parties who heard Miss D——'s startling and confident statements immediately sent to make inquiries about the two individuals alluded to, and found, to their utter astonishment, that the former had dropped down dead about half an hour before whilst in the act of tying his shoe; and that about the same time the latter had suddenly passed into the Eternal World. For the truth of these facts I do solemnly vouch.

She then went on to tell them where she had been, and what she had seen and heard. After being sufficiently recovered to leave the house, she paid us a visit, and Mrs. Young, as well as myself, heard from her own lips the following account of what she had passed through. She informed us that at the time she was supposed to die, a celestial being conducted her into the invisible world, and mysteriously unveiled to her the realities of Eternity. He took her first to Heaven, which she represented as infinitely exceeding in beauty and splendor the most elevated conceptions of mortals, and whose glories no language could describe.

She told us that she beheld the Saviour upon a throne of light and glory, surrounded by the four-and-twenty elders, and a great multitude, which no man could number, among whom she recognized patriarchs, prophets, apostles, martyrs, and all the missionaries who had died in that colony, besides many others whom she mentioned, and, although those parties were not named by the angel that attended her, yet she said that seeing them was to know them.

She described these celestial spirits as being variously employed, and, although she felt herself inadequate to convey any definite idea of the nature of that employment, yet it appeared to be adapted to their respective mental tastes and spiritual attainments. She also informed us that she heard sweet and most enrapturing music, such as she had never heard before,

and made several attempts to give us some idea of its melodious character, but found her notes too earthly for that purpose.

While thus favored, the missionaries already referred to, and other happy spirits, as they glided past her, sweetly smiled, and said they knew whence she came, and, if faithful to the grace of God, she would, in a short time, be admitted into their delightful society. All the orders of Heaven were in perfect and blessed harmony, and appeared to be directed in all their movements by a mysterious influence, proceeding from the throne of God.

She was next conducted to a place whence she had

#### A VIEW OF HELL,

which she described in the most terrific language and declared that the horrid shrieks of lost spirits still seemed to sound in her ears. As she approached the burning pit, a tremendous effort was made to draw her into it, but she felt herself safe under the protection of her guardian angel. She recognized many in the place of torment whom she had known on Earth, and even some who had been thought Christians.

There were princes and peasants, learned and unlearned, writhing together in one unquenchable fire, where all earthly distinctions and titles were forever at an end. Among them she beheld a Miss W——, who had occupied a prominent station in society, but had died during the illness of this young woman. She said that when Miss W—— saw her approach, her shrieks were appalling, beyond the power of human language to describe, and that she made a desperate but unsuccessful effort to escape. The punishment of lost souls she represented as symbolizing the respective sins which had occasioned their condemnation. Miss W——, for instance, was condemned for the love of money, which I had every reason to believe was her besetting sin, and she seemed robed in a garment of gold on fire.

She said there was no sympathy among these unhappy spirits, but that unmixed hatred, in all its frightful forms, prevailed in every part of the fiery regions. She beheld parents and children, husbands and wives, and those who had been companions in sin, exhibiting every mark of deep hatred to each other's society, and heard them in fiendish accents upbraiding and bitterly cursing each other. She saw nothing in Hell but misery and despair, and heard nothing there but the most discordant sounds, accompanied with weeping, and wailing, and gnashing of teeth.

While she gazed upon this revolting scene many souls arrived from Earth, and were greedily seized by devils amid horrid shouts of hellish triumph.

#### FROM THE GATES OF HELL

Miss D—— was conducted to another position, whence she had a view of Heaven, and Hell, and Earth; and she described the Earth as appearing like a vast stage crowded with human beings, and full of confusion and blood. From this stage persons were continually stepping off and others were rapidly approaching its edge, and would very soon disappear; among whom was Mrs. L——, an intimate friend of ours, who died a fortnight afterwards. Other persons, whom she named, were represented as near the edge of the stage; and although quite well when she made this communication, did in every case shortly afterwards leave this probationary state.

One of the days in which Miss D—— lay entranced was the Sabbath; and she told us that she knew where I and my colleague preached on that day; and from each chapel she perceived holy incense rise, which she described as mingling together and coming up before the throne; then taken by the Saviour and presented to the Father, whilst angels and all the company of Heaven rejoiced together. She also stated that during one of Mrs. Young's visits to the house where she lay entranced, she saw her sitting by her bedside, reading to the family a chapter out of St. John's Gospel, and

then saw her kneel down and pray with them. She likewise gave us to understand, that matter, under none of its forms is any interruption to the vision or

#### MOVEMENTS OF SPIRITUAL BEINGS.

She was next taken to a place whence she was permitted to see the moral state of the World. A lady, holding a prominent situation in the church, was represented as sitting under a tree of most luxuriant and beautiful foliage, with a long tube in her mouth, by which she was drawing people to her; and the conducting angel informed Miss D—— that the tube indicated the power of this woman's persuasive language, the foliage of the tree her religious profession, and its trunk the state of her heart. On looking at the trunk, she beheld that its core was rotten, and full of venomous reptiles. Miss D—— told this afterwards to the lady in question; and from her unchristian temper on the occasion, and her subsequent conduct, she fully proved the correctness of the representation.

A lady was represented to her as attired in the purest white, and surrounded by a number of little children, whom she was striving to wash in pure water, that they too might be white and clean; and the angel told her that the lady's robe was indicative of her purity of heart, and her holiness of life, and that her employment symbolized the nature and effects of her exertions in the Church of God. I was well acquainted with this lady, and could bear witness to the correctness of this picture; for she was in my opinion one of the holiest of women, and was exceedingly useful to children and young people; indeed, the honored instrument of bringing many of them to God.

According to the testimony of Miss D——, she knew, without being informed, the various beings she met with in the world of spirits. It appears to be a region of knowledge intuitively obtained, without any laborious effort or inquiry. This view of the subject is calculated to strike terror into the hearts of those who,

## BY THEIR NEGLECT OR INFLUENCE,

destroy souls, as it supposes they will know their victims when they shall meet them in the world lying beyond the tomb; but it is a view well adapted to excite pleasurable emotions in the breast of those who "turn many to righteousness," as it encourages the hope of their recognizing their "spiritual children."

The opinion seems correct that the inhabitants of Eternity know what is taking place in this World. The temptations presented by wicked spirits, the guardianship of angelic beings, the cloud of witnesses represented by the apostle as looking from their place of rest upon Christians running the race set before them, and the joy felt in the presence of the angels of God over one sinner that repenteth, certainly very strongly countenance the opinion. This also agrees with Miss D——'s statement; for she told us most distinctly that the state and circumstances of the population of our Globe were fully known to the inhabitants of the other world. How startling is the thought! If Earth is without a covering to Eternity.

Miss D—— lived about three years after this trance, and then died happy in the Lord.

## JAMES B. FINLEY'S VISION.

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THE following account was published in the *Christian Witness*, and in other publications: That Heaven is real there can be no doubt. That others beside St. Paul have been allowed a view of Paradise, is evident from the testimony of the most reliable witnesses. One of the most interesting and touching incidents of this character is related by James B. Finley (Methodist minister) in his *Autobiography*. It occurred in 1842, when he was Presiding Elder of the Lebanon District, Ohio Conference.

He tells us that he was "winding up the labors of a very toilsome year. I had scarcely finished my work till I was most violently attacked with bilious fever, and it was with great difficulty that I reached my home." He sank rapidly. The best medical skill failed to arrest the disease, and life was utterly despaired of. "On the seventh night," he says, "in a state of entire insensibility to all around me, when the last ray of hope had departed, and my weeping family and friends were standing around my couch, waiting to see me breathe my last, it seemed to me that a heavenly visitant entered my room. It came to my side, and in the softest and most silvery tones, which fell like rich music on my ear, it said: 'I have come to conduct you to another state and place of existence.' In an instant, I seemed to rise, and, gently borne by my angel guide, I floated out upon the ambient air. Soon Earth was lost in the distance, and around us on every side were worlds of light and glory. On, on, away, away from world to luminous worlds afar, we sped with the velocity of thought. At length we reached the gates of Paradise; and O, the transporting scenes that fell upon

my vision as the emerald portals, wide and high, rolled back upon their golden hinges!"

"Language, however, is inadequate to describe what then, with unveiled eyes, I saw. The vision is indelibly pictured on my heart. Before me, spread out in beauty, was a broad sheet of water, clear as crystal, not a single ripple on its surface, and its purity and clearness indescribable."

"While I stood gazing with joy and rapture at the scene, a convoy of angels was seen floating in the pure ether of that world. They all had long wings, and although they went with the greatest rapidity, yet their wings were folded close to their sides. While gazing, I asked my guide who these were, and what their mission. To this he responded: 'They are angels, dispatched to the World from whence you came, on an errand of mercy.' I could hear strains of the most entrancing melodies all around me, but no one was discoverable but my guide. At length I said: 'Will it be possible for me to have a sight of some of the just made perfect in glory?' Just then there came before us three persons; one had the appearance of a male, the other a female, and the third an infant. The appearance of the first two was somewhat similar to the angels I saw, with the exception that they had crowns upon their heads of the purest yellow, and harps in their hands. Their robes, which were full and flowing, were of the purest white. Their countenances were lighted up with heavenly radiance, and they smiled upon me with ineffable sweetness."

"There was nothing with which the blessed babe or child could be compared. Its wings, which were most beautiful, were tinged with all the colors of the rainbow. Its dress seemed to be of the whitest silk, covered with the softest white down. The driven snow could not exceed it for whiteness or purity. Its face was all radiant with glory; its very smile now plays around my heart. I gazed and gazed with wonder upon this heavenly child. At length I said: 'If I have to return to Earth, from whence I came, I should

love to take this child with me, and show it to the weeping mothers of Earth. Methinks when they see it, they will never shed another tear over their children when they die.' So anxious was I to carry out the desire of my heart that I made a grasp at the bright and beautiful one, desiring to clasp it in my arms, but it eluded my grasp and plunged into the river of life. Soon it rose up from the water, and, as the drops fell from its expanding wings, they seemed like diamonds, so brightly did they sparkle. Directing its course to the other shore, it flew up to one of the topmost branches of one of life's fair trees. With a look of most seraphic sweetness it gazed upon me, and then commenced singing in Heaven's own strain: 'To Him that hath loved me, and washed me from my sins in His own blood, to Him be glory, both now and forever. Amen.' "

"At that moment, the power of the eternal God came upon me, and I began to shout; and, clapping my hands, I sprang from my bed, and was healed as instantly as the lame man in the beautiful porch of the temple, who went 'walking, and leaping, and praising God.' Overwhelmed with the glory I saw and felt, I could not cease praising God."

"The next Sabbath I went to camp-meeting, filled with the love and power of God. There I told the listening thousands what I saw and felt, and what God had done for me; and loud were the shouts of glory that reverberated through the forest."

This is a most remarkable case. Father Adams, a member of the Ohio Conference, told us that he was present at the camp-meeting, and heard Mr. Finley relate the circumstances, when such power fell on the people that not less than five hundred sinners were crying to God for mercy, while the Saints of God shouted for joy.

## ARCHIBALD BOYLE'S VISION.

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THE following account has been published in various religious publications. It is found in *The Night-Side of Nature*, by Catherine Crowe, issued in 1848. In her book she says, concerning the vision, that it is "an undoubted and well-attested fact. An account of it was published at the time." About ninety years ago (or perhaps about 1758) there was in Glasgow a club of gentlemen of the first rank in that city. They met professedly for card-playing, but the members were distinguished by such a fearless excess of profligacy, as to obtain for it the name of "The Hell Club." They gloried in the name they had acquired for themselves, and nothing that could merit it was left untried. Beside their nightly or weekly meetings, they held a grand annual festival, at which each member endeavored to outdo all his former outdoings in drunkenness, blasphemy, and licentiousness.

Archibald Boyle had been at one time a youth of the richest promise, being possessed of dazzling talents and fascinating manners. No acquirement was too high for his ability; but, unfortunately, there was none too low for his ambition. Educated by a fond and foolishly indulgent mother, he early met in society with members of "The Hell Club." His elegance, wit, gaiety, and versatility of talent, united to the gifts of fortune, made him a most desirable victim for them: and a victim and a slave, glorying in his bondage, he quickly became. Long ere he was five and twenty, he was one of the most accomplished blackguards it could number on its lists. To him, what were Heaven, Hell or Eternity? Words, mere words, that served no purpose, but to point his blasphemous wit, or nerve his execrations! To him, what glory was there equal to

that of hearing himself pronounced "the very life of the club?" Alas! there was none; for as soon as man forgets God, who alone can keep him, his understanding becomes darkened, and he glories in that which is his shame.

One night, on retiring to sleep, after returning from one of the annual meetings of the club, Boyle dreamed that he was still riding, as usual, upon his famous black horse, toward his own house—then a country seat, embowered by ancient trees, and situated upon a hill now built over by the most fashionable part of Glasgow—and that he was suddenly accosted by some one, whose personal appearance he could not, in the gloom of night, distinctly discern, but who, seizing the reins, said, in a voice apparently accustomed to command: "You must go with me." "And who are you?" exclaimed Boyle, with a volley of blasphemous execrations, while he struggled to disengage his reins from the intruder's grasp. "That you will see bye-and-bye," replied the same voice, in a cold, sneering tone, that thrilled through his very heart. Boyle plunged his spurs into the panting sides of his steed. The animal reared, and then suddenly darted forward with a speed that nearly deprived his rider of breath; but in vain, in vain! Fleeter he flew, the mysterious, half-seen guide, still before him! Agonized by, he knew not what, of indescribable horror and awe, Boyle again furiously spurred the horse. It fiercely reared and plunged; he lost his seat, and expected at the moment to feel himself dashed to the earth. But not so; for he continued to fall—fall—fall—it appeared to himself with an ever-increasing velocity. At length this terrific rapidity of motion abated, and, to his amazement and horror, he perceived that this mysterious attendant was close by his side. "Where," he exclaimed, in the frantic energy of despair, "where are you taking me—where am I—where am I going?" "To Hell," replied the same iron voice; and from the depths below, the sound so familiar to his lips was suddenly re-echoed, "to Hell."

Onward, onward they hurried in darkness, rendered more horrible still by the conscious presence of his spectral conductor. At length, a glimmering light appeared in the distance, and soon increased to a blaze. But as they approached it, in addition to the hideously discordant groans and yells of agony and despair, his ears were assailed with what seemed to be the echoes of frantic revelry. They soon reached an arched entrance, of such stupendous magnificence, that all the grandeur of this World seemed in comparison but as the frail and dingy labors of the mole. Within it, what a scene! too awful to be described. Multitudes, gnashing their teeth in the hopelessness of mad despair, cursed the day that gave them birth; while memory, recalling opportunities lost and mercies despised, presented to their fevered mental vision the scenes of their past lives. Their fancy still pictured to them the young and lovely, moving up and down in the giddy mazes of the midnight dance; the bounding steed, bearing his senseless rider through the excitements of the goaded race; the intemperate, still brawling over the midnight bowl, the wanton song, or maudlin blasphemy. There the slave of Mammon bemoaned his folly in bartering his soul for useless gold! while the gambler bewailed, alas! too late, the madness of his choice.

Boyle at length perceived that he was surrounded by those whom he had known on Earth, but were some time dead; each one of them betraying his agony at the bitter recollections of the vain pursuits that had engrossed his time here—time lent to prepare for a far different scene!

Suddenly, observing that his earthly conductor had disappeared, he felt so relieved by his absence, that he ventured to address his former friend, Mrs. D——, whom he saw with eyes fixed in intense earnestness, as she was wont on Earth, apparently absorbed at her favorite game of loo. “Ha, Mrs. D——! delighted to see you; d’ye know a fellow told me to-night he was bringing me to Hell! Ha, ha! If this be Hell,” said

he, scoffingly, "what a devilish pleasant place it must be! ha, ha! Come, now, my good Mrs. D——, for auld lang syne, do just stop for a moment, rest, and—show me through the pleasures of Hell," he was going, with reckless profanity, to add; but with a shriek that seemed to cleave through his very soul, she exclaimed: "Rest! there is no rest in Hell!" and from interminable vaults, voices, as loud as thunder, repeated the awful, the heart-withering sound: "THERE IS NO REST IN HELL!"

She hastily unclasped the vest of her gorgeous robe, and displayed to his scared and shuddering eye, a coil of fiery living snakes—"the worm that never dies" the worm of accusing conscience, remorse, despair—wreathing, darting, stinging in her bosom; others followed her example, and in every bosom there was a self-inflicted punishment. In some, he saw bare and throbbing hearts, on which distilled slow drops, as it were, of fiery molten metal, under which consuming, yet ever unconsumed, they writhed and palpitated in all the impotence of helpless, hopeless agony. And many a scalding drop was a tear of hopeless anguish wrung by selfish, heartless villainy, from the eye of injured innocence on Earth.

In every bosom he saw that which we have no language to describe, no idea horrid enough even to conceive; for in all he saw the full-grown fruit of the fiend-sown seed of evil passions, voluntarily nourished in the human soul, during its mortal pilgrimage.

And they laughed, for they had laughed on Earth at all there is of good and holy. And they sang—profane and blasphemous songs sang they! for they had often done so on Earth, at the very hour God claims as His own, the still and midnight hour. And he who, in his vision, walked among them felt how inexpressibly more horrible such sounds could be than ever was the wildest shriek of agony on Earth.

"These are the pleasures of Hell," again assailed his ear, in the same terrific and interminable roll of unearthly sound.

He rushed away ; but, as he fled, he saw those whom he knew must have been dead for thousands of years, still absorbed in their recollections of their sinful pleasures on Earth, and toiling on through their Eternity of woe. The vivid reminiscence of their godlessness on Earth inflicted on them the bitterest pang in their doom of Hell.

He saw Maxwell, the former companion of his own boyish profligacy, borne along in incessant movement, mocked by the creations of his frenzied mind, as if intent on still pursuing the headlong chase. "Stop, Harry! stop! Speak to me! O, rest one moment!" Scarce had the words been breathed from his faltering lips, when again his terror-stricken ear was stunned with the same wild yell of agony, reëchoed by ten thousand voices: "THERE IS NO REST IN HELL!"

Boyle tried to shut his eyes. He found he could not. He threw himself down, but the pavement of Hell, as with a living and instinctive movement, rejected him from its surface, and, forced upon his feet, he found himself compelled to gaze, with still-increasing intensity of horror, at the ever-changing, yet ever-steady, torrent of eternal torment. And this was Hell!—the scoffer's jest—the by-word of the profligate!

All at once he perceived that his unearthly conductor was once more by his side. "Take me," shrieked Boyle, "take me from this place! By the living God, whose name I have so often outraged, I adjure thee; take me from this place."

"Canst thou still name His name!" said the fiend, with a hideous sneer. "Go, then; but—in a year and a day we meet, to part no more!"

Boyle awoke, and he felt as if the last words of the fiend were traced in letters of living fire upon his heart and brain. Unable, from actual bodily ailment, to leave his bed for several days, the horrid vision had time to take effect upon his mind; and many were the pangs of tardy remorse and ill-defined terror that beset his vice-stained soul, as he lay in darkness and seclusion, to him so very unusual.

He resolved, utterly and forever, to forsake "The Club." Above all, he determined that nothing on Earth should tempt him to join the next annual festival.

The companions of his licentiousness soon flocked around him; and, finding that his deep dejection of mind did not disappear with his bodily ailment, and that it arose from some cause which disinclined him from seeking or enjoying their accustomed orgies, they became alarmed with the idea of losing "the life of the club," and bound themselves by an oath never to desist till they had discovered what was the matter with him, and had cured him of playing the Methodist. Their alarm as to losing "the life of the club" had been wrought up to the highest pitch by one of their number declaring that, on unexpectedly entering Boyle's room, he detected him in the act of hastily hiding a book, which he actually believed was the Bible.

Alas! alas! had poor Boyle possessed sufficient true moral courage, and dignity of character, not to have hidden the Bible, how different might have been his future! But, like many a hopeful youth, he was ashamed to avow his convictions, and to take his stand for God, and his ruin was the result.

After a time, one of his compeers, more deeply cunning than the rest, bethought himself of assuming an air of the deepest disgust with the world, the club, and the mode of life they had been pursuing. He affected to seek Boyle's company in a mood of congenial melancholy, and to sympathize in all his feelings. Thus he succeeded in betraying him into a much-misplaced confidence as to his dream, and the effect it had produced upon his mind. The result may readily be guessed. His confidence was betrayed, his feelings of repentance ridiculed; and it will easily be believed that he who hid the Bible had not nerve to stand the ribald jests of his profligate companions.

We cannot trace the progress, and would not if we could. Suffice it to say, that, virtuous resolutions once broken—prayers once offered, voluntarily called back by sin from the throne of Heaven—all was lost! Yet

not lost without such a fell struggle between the convictions of conscience and the spirit of evil, as wrung the color from his young cheek, and made him, ere the year was done, a gray-haired old man.

From the annual meeting he shrunk with an instinctive horror, and made up his mind utterly to avoid it. Well aware of this resolve, his tempters determined he should have no choice. How potent, how active, is the spirit of evil! How feeble is unassisted, Christless, unprayerful man! Boyle found himself, he could not tell how, seated at that table on that very day, where he had sworn to himself a thousand and a thousand times nothing on Earth should make him sit. His ears tingled, and his eyes swam, as he listened to the opening sentence of the president's address: "Gentlemen, this is leap year; therefore, it is a year and a day since our last annual meeting."

Every nerve in Boyle's body twangled in agony at the ominous, the well-remembered words. His first impulse was to rise and fly; but then—the sneers! the sneers!

How many in this World, as well as poor Boyle, have sold their souls to the dread of a sneer, and dared the wrath of an Almighty and eternal God, rather than encounter the sarcastic curl of a fellow-creature's lips?

He was more than ever plied with wine, applause, and every other species of excitement, but in vain. His mirth, his wit, were like lurid flashes from the bosom of a brooding thunder-cloud, that pass and leave it darker than before; and his laugh sounded fiendish, even to the evil ears that heard it.

The night was gloomy, with frequent and fitful gusts of chill and howling wind as Boyle, with fevered nerves and reeling brain, mounted his horse to return home. The following morning the well-known black steed was found, with saddle and bridle on, quietly grazing on the road-side about half-way to Boyle's country-house, and a few yards from it lay the stiffened corpse of its master!

## VISION OF MARIETTA DAVIS.

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THIS account is taken from a work originally issued in book form about the year 1855. J. L. Scott (Baptist minister) in the preface to the book, says: "In the summer of 1848 a young woman, Marietta Davis, aged twenty-five years, (residing in the State of New York) fell into a trance, in which she remained for nine days. All endeavors on the part of her friends and of her physicians failed to arouse her. When at last she awoke to a consciousness of external things, she was in the full possession of all her natural faculties, with an almost supernatural acuteness of perception super-added."

"Before she fell into the trance, her mind had been considerably exercised in regard to her future state; but there was yet a lingering doubt which greatly disturbed her. But when she came out of the trance, in which she had lain for so many days, it was with joy and rejoicing over the unspeakable things which she had seen and heard. Her mouth was filled with praises to God, and her heart swelled with gratitude to Him for His loving kindness. She averred that while her body lay as it were in death, her spirit had visited the Eternal World. She informed her friends that she was not to remain long with them: but should soon go hence to enjoy a mansion prepared for her in her Heavenly Father's Kingdom. After this she lived seven months and died at the time predicted by herself; and so perfectly did she know the hour of her departure, that when it arrived she selected a hymn and commenced singing it with the family; and while they sang, her spirit took its flight so gently as not to attract their attention."

"She regretted her inability to express her conceptions of what she had seen and heard, so as to give a definite idea of the glories of the Heavenly World. I have not felt at liberty to change the style of her narrative, and as far as possible have employed her own language. Having received the story from her own lips, I have so preserved it, as to make it in truth the relation of her own experience."

"The tone of the trance is exalted and Christ-like; and therefore its influence cannot fail to be of a useful and sacred character. Confident of this, I offer it to the public. If read in the spirit in which it was given, it cannot fail to gladden and encourage the Christian, and to lead the thoughts of the man of the world beyond his material existence."

#### INTRODUCTORY STATEMENT.

There are no means to convey to man through his external senses, any just idea of the scenes I witnessed, while my body was reposing in its unconscious slumbers. No medium of communication is sufficiently clear to give the perfect outlines of that which is invisible and incomprehensible to mortals. Too gross are the vehicles of human sense to conduct to the dormant soul truthful impressions of the most exterior manifestation of life in the World of Peace.

Long had I discovered the vanity of earthly things, the imperfections of human associations, the unreliability of portions of religious faiths, and the want of permanent peace in the disquieted soul of man. Most earnestly I desired to know more of the reality of that state called by mortals immortality, for I had early learned that the outer world perished. At length, meditating from day to day, and while laboring to determine the nature and tendency of the human soul, I became less conscious of external things, and my inner mind grew stronger and more active, until the dim shadows of the objects and interests of this busy life of mortals ceased with the expiring view, and my vision closed to the outer world. Then objects new

and strange appeared. Still I knew not that I was retiring from the World of sorrow and of human strife; nor did I understand that my spiritual vision was opening, and what I saw dimly moving before me was a reality, the dawning of an immortal life. Still I seemed to be departing from some former condition and launching out into a boundless sea, and to be traversing unexplored regions, veiled in uncertain vision, and floating in midair over an immeasurable deep below. Alone and unguided, and possessed of a vague uncertainty, my timid spirit fain would have returned to the land of shadows whence it came.

Half-conscious of my present condition, I seemed to ask, is there no one familiar with the journey I pursue, to guide me in my movements through this trackless space? When lo! in the distance, and above me, I saw a light descending, having the appearance of a brilliant star; thither were directed the concentrated powers of my perceptive being, until nothing was visible but the approaching light. As it advanced, its foreshadowing halo illumined the expanse about me, and my exhausted being received new life from the invigorating glory that beamed upon it. Gently I began to move, and ascending, drew nearer the source of that light which gladdened and quickened my spirit. As I approached it, I began to discover the outlines of what appeared to me a glorified human being. Gradually the figure became more distinct, until, poised in the atmosphere before and above me, was an angel, whose excellence far exceeded the highest conception of the fairest image of my human thought. That form, more lovely than language hath power to portray moved silently as it drew near me. Upon her head was a crown, formed like gems of clustering rays. The light of her countenance reflected like a flowing garment the encircling manifestation of celestial love. In her left hand was a cross, emblem of meekness, innocence and redeeming grace; in her right hand a wand of pure intellectual light. With this she touched my lips, and like a flame of holy love, it quickened an

immortal principle which diffused its enlivening spirit throughout my being. A new class of sensations awoke within me, and moving harmoniously, prompted a desire for companionship with the angelic being from whose hand came forth the stream of quickening light. I looked upon her, wishing to learn her name, when lo! she spoke. The harmony of her utterance filled me with unknown delight. She said: "Marietta, thou desirest to know me. In my errand to thee I am called the Angel of Peace. I come to guide thee where those exist who are from Earth, whence thou art. Wouldst thou profit by the lesson, follow me. But first behold thy form in yonder World. There, far below me, and through a dark and misty way, I beheld this sickly body of mortality. Around it were gathered my anxious friends, employing every means to awaken it, but all in vain.

"Behold," said my glorious guide, "a picture of human life. There kindred, tortured with sympathetic love, struggle to hold the crumbling vase, and keep the flickering light from expiring. There, from youth to hoary age, rolls the tide of human woe. Fond hearts are severed. Death veils from mortal sight the tender, loving form. The opening flower that gladdens all around, folds its expanding leaves, withered with the touch of death. There, hopes, like dreamy phantoms, float in the mid-air of fancied bliss. As thy vision expandeth, witness thou the moving hosts. Earth, with her swarming millions, presents a mingled scene of rising hopes, ambition, strife and death. Her inhabitants are dismayed by the approach and fear of Death, the fell destroyer. Time quickly measureth the fleeting moments of human existence, and generations follow generations in quick succession."

To this address I replied, "These thoughts are the burden of my young and inexperienced mind. These forms thou hast shown me, are before my vision. Like dewdrops they pass away. This is the cause of my sorrow. Canst thou tell me in what portion of the universe these beings find a resting place when

their spirits depart? Canst thou remove the veil that conceals them from mortal vision? Canst thou guide me where they are? O, tell me, have they a home, or a place, and may I follow where my loved ones have been borne?"

#### MAN AT DEATH.

"Wouldst thou know the condition of the departed members of thy race, and be made familiar with the effects of the habits and associations of perverted man? Measurably thou mayest; but know thou that their conditions are varied." Then bidding me look upward she said, "What beholdest thou?" Obedient, I looked above me, and with wonder beheld an orb brighter by far than the Sun of Earth in meridian glory. Light, pure, beaming along the celestial skies, radiated therefrom. — "There," said my guide, "are many thou wouldst see, who, clothed in raiment soft and white, move in harmony. There, night-shades never fall, and death and gloom have no element. Those who enjoy that blest abode do not suffer; no sin or pain disturbs their calm repose."

Touched again by the light beaming from her right hand, I beheld the immortality of those who were quitting their house of clay, entering upon the regions of Eternity and commencing new and untried realities. Around each dying form were gathered spirits, varied in appearance and in movement. According to the moral nature of the dying, was that of attending spirits who waited their arrival in the Spirit World. In like manner, all classes and conditions are effected, since this intermediate state or vestibule of the Spirit World is visited by beings varying in character from the unholy and wretched, to the bright and sanctified angels who in multitudes congregate at the portals of death, as messengers of God. And all classes as they emerge from the physical form are attracted to and mingle with kindred associations, beings to whose character they assimilate. Those of discordant and unhallowed natures are attracted by like elements, and enter into regions overhung with clouds of night; while those,

who for the love of good, desire pure associations, are by heavenly messengers conducted to the orb of glories appearing above the intermediate scene.

The strange sensations of human spirits as they mingled with the disembodied multitudes, beholding what was transpiring around them, excited my wonder, and while watching their movements, I began to ask myself, if what I saw was a reality or mere imagery reflected upon my mind in a dreamy state? Upon discovering my thoughts, my guide took me by the hand saying, "These beings moving about thee, once the inhabitants of Earth whence thou art, having left their mortal dwellings, are commencing a new state of existence. Their surprise is the effect of their sudden change from external objects and sense to spiritual. These scenes we will leave and ascend to yon bright orb."

Thus saying, she led me toward the cloud of light. While passing the intermediate she touched me again, and I became conscious of additional and expanded vision. "Behold," said she, "the countless planetary hosts. Mark the rolling orbs, suns, and systems of suns, moving in silence and harmony. The vast expanse is occupied and peopled with universes, constructed in infinite wisdom. These are inhabited by holy beings, happy and immortal, though varied in degree of development and refined spirituality."

Again the organs of perception were touched, and lo! above and around me, and far in the distance, were passing and repassing with the quickness of thought, spirits of pure light. "These," said my guide, "are ministering angels; their supreme delight is to go upon errands of mercy. Their home is with the ever blest. They are employed as guardian protectors and messengers of holy thought to those in conditions below them."

While beholding them ascend and descend, one drew near me, in whose arms, and borne upon whose angelic bosom, was an infant spirit. The angel passed, and I saw that the nourished nestling rested in calm security,

apparently conscious of its safety in the hands of its protector. "Whence came this?" I inquired; and the angel answered, "I received it from a heart-broken mother at the gateway of death, as the spark of life expired in the external World, and am conveying it to the sphere of infancy in the Paradise of Peace."

As the infant's guardian spirit proceeded, we moved silently in the same direction, until the scenes below perished from my vision, and my being was absorbed in the bright light descending from the orb we were approaching. Soon we entered a plain, whereon were visible trees, bearing fruit. Their interwoven branches formed an arched canopy of evergreen above us. Passing through these shadowy groves, I was delighted with the melody of the birds, whose warbling notes arose in sweetest song. There we paused. Supposing that I was on some terrestrial orb, I inquired its name.

My guide answered, "These trees, these flowers, these birds occupy the outer expanse of the spiritual paradise. So pure are they, and so refined, that mortals with beclouded vision may not behold them. And so soft their notes that they are not made audible to the dull hearing of men. Beings inhabiting forms more gross, do not conceive the reality of the existence of nature so refined. Absent from thy body, thou canst comprehend through spiritual senses the existence and reality of spiritual habitations; but what thou dost now behold is but the outline and mere exterior of the home of spirits. These floral plains and warbling melodies are but the lower order of the external habitation of the sanctified."

"Dost thou discover that these groves appear as if moved with adoration? and that these melodies which charm and invigorate thee with new life, are but notes offered to higher degrees of love? Here the redeemed are first conducted by their guardian protectors, as they leave the valley and shadow of death, and here they are taught the rudiments of immortal life. Here they receive instructive lessons relative to their heavenly abode, and learn the nature of pure love, unmarred by

sin. Here are first tuned the lyres of ceaseless praise, as they learn to utter immortal accents to the Lord, their Redeemer, and receive new-born thoughts which bring to them increasing sense of the reality of their change. Here friends who have advanced in spiritual attainments return from higher employment to welcome the spirit on its entrance upon this plane of the Spirit World. Here kindred are permitted to meet and hold converse; and 'tis in these immortal groves where spirits first attempt in unity the song of redeeming grace, and reposing in heavenly sweetness, breathe the air of paradise." The angel said, "Thou art not to tarry, since thy present mission is to learn the condition of the departed child of God. When thy course on Earth is ended, here thou shalt mingle in the infancy of thy immortal state with thy kindred, and receive lessons, preparatory to an advance to more exalted mansions, the more glorified home of the blessed."

Then she reached out her hand, and plucked a rose that hung over us, and bidding me receive its fragrance, with it touched my lips. Again a more interior sight was given, and I beheld around me, and moving in every direction, through the varied floral scenes, happy beings without number. Desiring to mingle with them, I sought permission; but my guide moved on, and upward through forests becoming more pure and fair as we ascended.

#### CITY OF PEACE.

At a distance, upon a superior plain I saw a dome of light. "That," said my guide, "is the gateway leading to the City of Peace. There the manifestation of thy Redeemer is made visible. There saints and angels abide; on harps of gold, and stringed instruments, with immortal lyres, in alleluias, chant the Song of Redemption; the song of peace; the song of love undying."

"May I enter there?" I inquired. Again she touched my lips, and they moved, uttering praise in unaccustomed accents which melted into the harmony of celestial love. As we drew near, a class of attendants,

more glorious, gathered around the gateway, and one foremost addressed my guide in language I could not understand. Music, the music of love, was in their conversation, and joy as a halo, encompassed them as they welcomed us at the entrance of the Holy Sanctuary.

A gate of jasper, set with diamonds, opened, and two angelic beings approached, and taking me by each hand, led my tremulous spirit towards an inner gate, a more immediate entrance to the pavilion of light. Then I remembered my discordant state; then thoughts of my former sins, my doubts, and rebellious nature, rushed upon my mind, and feeling entirely unprepared to endure the glory of the assemblage, my spirit failed me. The angelic attendants then bore me in their arms along the portal to the feet of a Being most glorious. Upon His head was a crown of pure light, and over His shoulders hung golden locks! His loveliness, can never be expressed.

"This, Marietta," said an attending angel, "is thy Redeemer. For thee in incarnation He suffered. For thee without the gate treading the winepress alone, He expired." Awed by His goodness, tenderness and love, I bowed, feeling that if worthy I would worship Him. Reaching forth His hand, He raised me up, and in a voice that filled my soul with inexpressible delight, said, "Welcome, my child. Daughter, spirit of a race forlorn, enter thou for a season the portals of the redeemed." Then addressing the surrounding beings, continued, "Receive this your companion spirit." And lo! the worshiping congregation arose as upon the breath of holy love, and, meekly welcomed me as an heir of grace, and with tuned instruments the immortal choir chanted the spirit's welcome:—

"Worthy is the Lamb who hath redeemed us. Exalt His name, all ye sanctified, yea adore Him, ye cherubim who worship in the celestial heavens. Adore Him, for He hath exalted us. We will praise His name, the name of our God Most High. We will bow down and worship at His feet. We will sing of His loving kind-

ness. Waft, O, ye breezes of immortal love! waft ye His name throughout the universe of worshipping beings. For lo! from the depths of iniquity, and from death is exalted our sister, who from the hands of our Prince and Savior, we receive. Utter alleluias to Him forever, all ye adoring hosts. Utter ye His praise forever."

The music of this soft and melodious utterance, moved like the voice of many waters, filling the entire dome, and as the anthem closed, the echo departed in the distance, as though borne from wave to wave, along the holy atmosphere. The spirit of praise so inspired each choralist with the fullness of divine melody, that moved by it, they softly touched the silver chord of their golden harps, causing each note to reverberate as if gliding along the sensitive nerves of spirit hearts, components of one immortal lyre.

Each measure like noiseless waves swelled over that sea of mind; and with their gentle undulations I seemed to be moving when a spirit from the innumerable company approached and addressing me in a familiar manner called me by name. The spell of music being broken, I was much affected to find myself in the embrace of one who on Earth I had loved with the affection of an infant soul. With willingness I sank into her arms, and she with a sister's tenderness pressed me to her immortal form, saying: "Sister spirit, welcome, for a season to our home of peace." "Thrice welcome," uttered the music of a thousand voices, and lo! around me gathered those I loved; all eager to greet me, and receive me to their kind embrace.

Around us, and in this spacious room, appeared seats in form of an amphitheatre, yet glorious beyond description. Hereon we rested. Mingling with them, were many old and familiar friends. Although I knew them, their appearance was unlike that while upon Earth, each being an embodiment of intellect unassociated with the physical form, in which I had known them before. Not having power, or any means adapted to convey a just idea, I can only give feeble utterance to my concep-

tions of their nature by saying, they appeared all mind, all light, all glory, all adoration, all love supremely pure, all peace and calm serenity, all united in sublime employ, all expression of heavenly unfolding joy.

Freely did they converse, nor did they use the language of human beings. They spoke and no audible utterance attended, yet thought moved with thought, and spirit was familiar with the mind of spirit. Ideas associated with their heavenly life, flowed from being to being, and soon I learned that in Heaven there is no concealment. Harmony of soul, harmony of desire, harmony of speech, harmony in the swelling notes of adoring anthems, harmony in instructive movement, harmony in increasing thought, harmony was their life, their love, their manifestation, and supreme delight.

Again with harps tuned in unison of harmonic praise, and in the ascending octave, they chanted a hymn to their Maker's name. When they closed that sacred hymn, my guide, touching my lips again with the wand of light, bade me mingle, a companion, with the members of this divine abode. Being after being pressed to mine immortal lips and seemed anxious to fold me in their arms. As a soul, new-born, they caressed me, after looking up in thankfulness to their Redeemer and their Lord. "And is this Heaven?" my spirit said. "Are these happy souls those who once struggled in forms of clay? Are these immortal visages, radiant with the glory of this adoring mansion, the spiritual countenances of those I have before seen in careworn life? And where has fled that age and decrepitude, ye parent spirits?"

#### THE PILGRIM'S ADDRESS.

Then approached me one whom on Earth I had seen bending tremulously over the pilgrim's staff. I knew 'twas one familiar, one of age and emaciated form, whose hoary head once told the story of a life of woe. In immortal youth the spirit stood before me; no staff was there; no trembling frame, no grief-worn cheek, no hollow eye, no sickly form; but light and health

and vigor were manifest. And the spirit said, "Behold in me the efficacy of redeeming grace. This heart was once the cage of thoughts unholy. These hands were employed in sin. These feet moved swiftly in the downward road that led to sorrow and to death. This form of mine, though not this form, yet that in which I used to live, was worn with grief, corrupt and dying with disease. But now, all hail that name, Immanuel! through Him, redeemed, I wear habiliments of light and exist in immortal youth. This song I chant, O, death, where is thy sting? and grave, thy victory now? Worthy is the Lamb who offered Himself to redeem! Worthy—O, give Him adoration, ye countless hosts, ye innumerable throng! Worship and adore Him, all intelligences! yea let universes adore! Adore Him, for He is worthy to receive anthems of universal praise!"—And while uttering this psalm, the peopled expanse uniting, lifted on high an immeasurable volume of notes.

Then appeared a company of children, who hand in hand, moved around and their infant voices chanted: "Praise Him, for lo! while on Earth He said, 'Suffer infants and babes to come to me and forbid them not; yea, suffer little children, and forbid them not, to come unto me.'"

#### THE GLORY OF THE CROSS.

When this new song was ended, light supremely above that before witnessed, descended. I looked, and lo! the dome above me parted, and beings far more glorious approached. Awed by the presence of the light, and desiring to flee before it, I approached my guide, who said, "What thou hast seen, Marietta, is but the earnest of joys to come. Here thou hast been welcomed, and here witnessed this manifestation of thy Redeemer, and the harmony of this entrance to the divine abode. But, behold! above thee the descending glory of the Cross appears. Spirits, members of thy race, redeemed, who are advanced to higher life, attend. Mark the forshadowing of the glory of the Seventh Sphere. These angels wait on thee."

Then visible above me appeared a Cross, borne in the midst of twelve, on whose circle I read, "Patriarchs, Prophets and Apostles." Above it was written, "Jesus of Nazareth, King of the Jews." Bowing at the feet was a spirit, whose raiment was white, and expression that of holy adoration. She kissed the Cross, and then descending, approached me, and in music of speech, superior to that of the anthems to which I had listened with wonder and delight, she said, "Welcome, spirit from the World of woe. Lo! by the will of Jesus, even that Jesus crucified, my Lord and Redeemer, I come to commune with thee. 'Tis but by His permission thou art admitted here; and be not sad, though thou shouldst be required to return to thy friends on Earth."

The thought of being subjected again to the sins and misfortunes of my former life, so affected me that it seemed as if I was quitting the divine abode, and rapidly descending to Earth; when lo! I was embraced by my guide, who said, "When thou returnest, thou shalt go to bear a message of holy love, to Earth; and at an appointed time, free from the power of mortal attachments, thou shalt enter here, a member of the holy band."

The spirit who descended from the Cross then said, "What thou seest, and the message I give thee, thou shalt unfold to my son in mortality, struggling in the vales of night. Relate to him the story of descending light. In dove-like form, bear from Eternity the olive-branch of Truth. Press it to his heart, and it shall bud and blossom, and after much conflict, bear the ripened fruit. Marietta, thou hast been conducted here for a wise end, and for that purpose I am permitted to instruct thee in many things, pertaining to Earth and Heaven. The thought of returning makes thee sad; yet thou shalt go laden with riches, the riches of instructive truth, which as germs shall prepare the way for greater light."

"First learn that ALL HEAVEN REVERES THE CROSS. Before it myriads bow, and around it the redeemed delight to linger. Earth's religions are but dreamy

scenes, compared to these. Vague and imperfect are the highest conceptions of the human soul, relative to our condition here. 'Tis but just above the plains of Earth, where in perfect order begins the Spiritual Heaven. Around it move the guardian spirits. Mingling, as permitted, with the inhabitants of Earth are countless guardian angels. No day, or hour, or moment passeth, but each mortal is watched by the spirit appointed to his charge."

"Man knoweth not the nature of sin, nor the fullness of grace in his redemption. He will not believe, even though from Eternity angels gather round him, to tell the story of immortality. Numberless are the causes, to prevent the light of Heaven from reaching and controlling the race of man, wretched and deathward tending." She then led the heavenly diapason of an immortal hymn, too full and too harmonious in movement to be transmitted by human language. At its close she said, "Sister spirit, rest thou in the embrace of holy affection. Observe what passeth around thee; for lo! shall be mirrored upon thy mind a faint, descending and remote expression of the joy that fills this land of peace. Thou didst notice when I descended, I kissed the Cross. All saints delight themselves in thus expressing their remembrance and regard for their Redeemer who offered Himself a sacrifice."

A pause in the address ensued, during which, voices, apparently in the distance, arose in soft and melodious alleluias. The accents moved like living beings, seeking to wake the song of redemption in every spirit throughout the vast assemblage. "Who are these?" I inquired. "These are they," she said, "who having come out of great tribulation, cease not day or night to raise their anthems high, in exaltation of their Savior's name. The Heaven of Heavens is animate with this celestial love. From Saints, who in Earth's cottage humbly adore and sing of redeeming grace, through pathways of ascending life, is borne on high the soul-inspiring melody of heavenly adoration."

"Wouldst thou dwell forever in this World of Peace,

joy and love divine? Wouldst thou bear some humble part with the psalms of these immortal choralists? Be thou admonished of thy former incredulity, thy want of faith and consecration; for there are no other means than those in Christ, the Redeemer, by which to attain inheritance in this blest abode."

This last address revived within me remembrance of my former doubts, my want of confidence in the Savior, and of consecration to His cause. My spirit drooped. I saw the justice of the mild reproof, and inquired, "May I yet hope? Or is the opportunity to secure this Heaven of life forever gone? Fain would I give myself, my all. Fain would I return no more to Earth. O, that I could forever dwell where peace like a river gently floweth, and love unpolluted, moveth from heart to heart!"

"Be faithful then," said the spirit, "to the light given, and at last thou shalt enjoy the bliss of Heaven. Marietta, the scene now passing before thee, is one fraught with interest. In this assembly are the Prophets and martyred Saints. See, their raiment is white, pure and transparent. Upon their breast is the manifestation of the Cross. In their left hand is a golden censer, and in their right a small volume."

The scene expanded and I saw that from the center, and around which the multitudes were congregated, arose a pyramid whose column was composed of pearls and most precious stones, set with crosses of spiritualized diamond, upon which were engraven the names of those who had suffered for their love of Truth, and who not counting their lives dear, had endured persecution even unto death. Upon this column stood three spirits, in the attitude of meekness and adoration, holding in their hand, and above them a Cross from which floated a banner ever unfurling,—“These,” said my guide, “are select, one Patriarch, one Prophet, and one Apostle. They represent the triune circle of commissioned Saints who shall attend the reappearing of the Son of Man, and shall go forth in the day appointed, gathering together the elect from the four

winds, from the uttermost part of the Earth to the uttermost part of Heaven. The volumes the spirits hold in their hands unfold the order of creation, the redemption of man, and the principles which govern the obedient."

#### THE CHILD'S NARRATIVE.

As the former scene closed upon my view, the spirit who kissed the Cross, raised her hand, radiant with the light of life, and two children drew near. As they approached, they bowed gracefully, and each placing a hand in hers, with meekness looked into her lovely face and smiled. Addressing me she said, "These children left the form while in their infancy, and being innocent, were conducted to the paradise of innocence in the Seventh Sphere."

The eldest of the two, thus introduced, said, "Marietta, I rejoice to commune with thee, since thou shalt return to those who loved us and who mourned our departure from the valley of death. When thou art again conversing with mortals, say to him who now sits by thy body, that we have learned that though parents may grieve for us, ours is a cup overflowing with gladness to the spirit made free. Marietta, this is the world we know. Here we first awoke to the reality of our existence. Earth we visit, conducted by our guardian angels, but it is unlike Heaven. There we witness sorrow, pain and death; here, harmony, happiness and life abide."

He then looked down as if in deep meditation and all was silent. I thought the subject which had engaged his mind, had made him sad, but soon saw that his attitude was occasioned by the approach of an angel who in ascending had passed just above us. O, how my being was affected at the sight! Light surrounded her as a well wrought garment. Her very movement was the harmony of harmonies. I desired to follow, and said, "O, tell me, who is this so glorious? I feel her sacred influence, and ardently desire to enjoy the society and the abode of such beings."

"This," said the spirit, "is an angel who belongs to the Infant Paradise. Have you not read in the Gospel, that blessed expression of the Redeemer, 'In Heaven their angels always behold the face of their Heavenly Father?' This angel has the guardian protection of infants, and is commissioned to meet infant spirits as they leave the external world and enter into the spiritual. She pauses in her ascension for thee. She holds out her arms, and what seest thou, Marietta?" "A small pale light," I answered. The angel then breathed upon it, as if imparting life, and pressed it to her bosom in fondness infinitely above that manifested by earthly mothers. I knew the little spirit was at rest. Feeling the heaven that encompassed and pervaded the angel, again I wished to fly away, and with the infant be forever blessed. But while I was struggling to ascend, the angel arose—one flash of light and she disappeared.

Then a far different scene was revealed—below me in a little room, I saw a female kneeling by the lifeless body of her departed child. She convulsed, and at times tears streamed from her eyes, and then her face was as marble, her eyes set and glassy, and her whole form quivered while she pressed kiss after kiss upon the cold cheek of her lost babe. At this juncture a man dressed in black gravely entered. The group gave way and he silently approached the weeping mother, and taking her by the hand said, "Sister, arise. The Lord gave and the Lord hath taken away, blessed be the name of the Lord. Jesus said, 'Suffer little children to come unto me and forbid them not, for of such is the kingdom of Heaven. For I say unto you, their angels always behold the face of their Heavenly Father.'"

Next I saw that mother, sitting beside a coffin, in an earthly assemblage. Her eye was fixed upon the ceiling. Her countenance wore an expression of despair. Before the coffin stood the grave-looking man, whom I had seen enter the room of death. He read a Psalm, offered prayer for the afflicted, and then encouraged

the mourners, by endeavoring to prove from the sacred text, that the babe, though dead shall live again, and that an angel had conveyed it to Abraham's bosom.

The assembly disappeared, and the child addressed me saying, "The lifeless form just seen in the vision, was the representation of my own body, the weeping mother was my own mother; the scene was that which transpired when I left that body; the grave-looking man was the minister of a congregation in the outer World. The angel who while passing us paused, was the bright spirit who conveyed me far above the influence of evil magnetism, to a place prepared for the young and delicate infant, where spirits appointed are ever occupied in nourishing infant minds. Dost thou wish to visit that nursery?" Thus saying he looked up to the spirit, as if to ask permission to conduct me there.

#### ARTISTIC ORDER OF INFANT PARADISE.

In a moment we were ascending in the direction of the angel who had borne along the infant, and who had disappeared in the light. Soon we drew near that which at first appeared like a city built in the midst of a floral plain. There appeared stately edifices and streets lined with trees whose foliage cast a lovely shade; on whose branches birds of all colors appeared; and although all were singing with different notes, all mingled in one full and perfect harmony. Many corresponded to those on Earth, and yet were so superior to them as the Paradise itself was superior to the mortal World.

As we advanced, the beauty and harmony increased, and new scenes appeared. The architecture of the edifices, the sculptures in the open air, the fountains that sparkled in the light, the trees that waved their extended branches, the flowers and flowering vines becoming more majestic, interwoven and beautiful. There were also many avenues, each of which, slightly ascending, led to a common center toward which we pursued our way.

As we advanced, I perceived before me a vast and complicated structure, whose outer walls and towers appeared formed of marble, that was in appearance delicate as snow. This served as the foundation of a vast canopy, like a dome, though far too extended to be expressed by the earthly architectural meaning of that term. We drew near this building, and I perceived that the dome was suspended over the vast circular space. "This," said my guide, "is the place where all infants from thy Globe are gathered for the instruction and support of their infant natures. Thou didst discover, as we moved along the avenues, on either side edifices. Each of these corresponds to what mortals call a nursery for the young. There infants are first conducted, and there nourished beneath the smile of their guardian angels. Each, though somewhat varying, is a miniature of this vast temple of instructive manifestation, and each is a home for the infant spirits who enter there, until they attain to higher degrees, and enter the Paradise of more advanced youthful existence, for degrees of instruction adapted to a more intellectual condition. Over each of these are appointed seven maternal guardians. Thou seest, Marietta, that no two edifices are perfectly alike in interior beauty, external form or decoration, but that all harmoniously combine; and also, that each guardian angel is different in the radiative light and individuality of the face and form. This thou art permitted to know."

"Whenever an infant dies on Earth, the angel guardian who bears up the spirit to the Land of Peace, perceives its interior type of mind, and according to its type it is classed with others of like order of intelligence; and as the skilful gardener on Earth in one floral division trains the various species of the lily, and in another compartment roses, and in another the camellias or the honey-suckles; so here angelic wisdom classifies the infant spirits, and according to their variety of artistic, scientific, and social tendencies, assigneth each a home best adapted to the unfolding of

its interior germs of life, into intellectual, artistic or industrial harmony. Over each edifice preside seven guardian angels, who collectively form one octave of instruction, each angel being of that type of mind which agrees with his associates, as one note harmonizes with the associate tones and semi-tones of the harmonic scale. Each of these seven guardians is the superior of a subordinate octave of more youthful spirits, who perform duties assigned to them, according to their type of being, in the harmonic system of paradisiacal instruction; and each of these presides over a separate class of infant beings."

"Seven of these edifices compose one greater family, and each separate palace of instruction, which is embosomed in its own separate gardens and enclosures, is one of seven of associate variety, and of like degree; and seven of these in their turn form the subordinate divisions of one more composite and magnificent palatial temple, whose center pavilion is adapted to instruction in more exalted degrees of paradisiacal truth."

"The center palace of each ward is thus a magnificent temple of instruction, encircled in artistic splendors and floral harmonies, corresponding to its degree, and this is surrounded by seven lesser pavilions of architectural beauty, encircled by corresponding adornments adapted to their subordinate but exalted conditions; and each of these last is also the center of a lesser octave of edifices, also adorned with stately forms of blooming and sculptured perfection. In these last the infants dwell, and are led forth each day, or each successive period corresponding thereto, to the superior palaces, and to the center pavilion, for the education of their unfolding natures."

"As soon as these infants arise to a degree suitable for the general assembly in the great and center dome, or temple of instruction, they are led first from their several homes to their separate center school, and then all emerge from the different wards and move beneath a cloud of angel choralists, who chant loud alleluias to their Prince and Savior, toward the outer temple."

## THE PARADISIACAL NURSERY.

As the spirit closed, I saw on our right a portion of one of the lesser temples remove, as if an invisible hand gathered it in a manner corresponding to the removal of a suspended curtain, and lo! to my already astonished spirit, there appeared visible the interior of one of the nurseries, supremely light with the glory thereof, and adorned with artistic beauty correspondent to the majestic appearance of the paradise of infants. At first I was greatly abashed, feeling my own unfitness to behold any abode so pure, lovely and majestic. "There," I unconsciously uttered, "is Heaven." My reflections were perceived by my instructress who observed, "Marietta, behold the manifestation of infant life in Paradise. Let us enter, and there thou shalt learn the true condition of those who as babes leave the World of sorrow, and who are immediately conveyed to this place and are henceforth happy. Little do mortals know of the blessedness attending their little ones who leave in the morning of their existence. Those who believe in Christ become reconciled to the loss, but this is mostly upon condition of the law of submission established in the Christian's heart. I was once a mother in the World of sorrow and loss. There I learned to weep, and there I also learned the priceless value of faith in God's mercy through our Lord Jesus Christ; there, Marietta, did I bid adieu to the infants, who lived but to pain a mother's heart at the parting."

"Thrice I pressed to my fond heart the loved babes, flesh of my flesh, bone of my bone and life of my life, and looking up to God, adored Him for the precious gifts. But scarcely had I with hope illumed the future, and placed my heart upon them, ere, like young and tender buds they were nipped by the frost of death, and I was left wounded and forlorn. I hoped in Jesus, and consigned them to Him, believing they were well; but, Marietta, had I only known, yea, could I have but seen what thou now seest, then would my soul have had from knowledge added to faith, greater rest, for here the babe who has left its parents in woe, but waits their

arrival, and here it is safe from the contaminations of the vices and sins of the fallen race. See, Marietta," she continued, "these germs of immortality."

I beheld and lo! the interior that was opened before me was that of a temple gloriously adorned. In circular tiers, one rising above another, were niches or segments of circles, as wrought in gold and overshadowed with a seraph. In each reposed an infant spirit. Before each was an attending or guardian angel, whose employment consists in fitting for higher life the germ formation of the spirit for its eternal existence in holy usefulness. The angel breathes upon it and every breath causes its capacity and life to expand, for the breath is that of holy love and inspiration, as her life is in God whose quickening spirit pervades all angels in the Heavens.

As we entered, I saw that those infants, as they awoke to still greater consciousness, and as they beheld their angel bending over them, wore an expressive smile, and were happy. Could I portray to you this one nursery, and so fix it in your mind that you could realize its glorious magnificence, then would I be more content, *but I cannot*. No means are given me; no mortal can know. Could you enter there with me, you would behold in the center, held in an angel's hand, a Cross, as of pure, transparent, and spiritualized gold; and on either hand maternal spirits directing youthful maidens while employed with the newly-arrived infant spirits committed to their charge. From the silken, cradle-like resting place, adorned with blossoms of every hue, overshadowed with the seraphim, were constantly arising those who had been laid there by those spirits who had received them at the hands of bereaved parents. As they arise they float as with wings of pure light amid the moving angels who conduct them as they learn to move and to observe the nature and employment of the family of spirits who watch over them. Each angel also has many forms of external imagery by which to impress the first principles of truth upon their minds.

There are also angels appointed, who touch in softest notes, the varied instruments upon which is made melody. This music is ever mingling with that of angelic voices of sweet and heavenly utterance. The dome or temple is so constructed as to echo, in gentle undulations, each strain, which appears to move with the life of the place. So soft, sweet, and melodious was that music, *that it served as life* to give action and strength to the spirit nerve of those who were reposing beneath the smile of their guardians. "This," said the spirit who had conducted me there, "is but one of the many of these great temples, and corresponds to all in this degree. Here—O! that earthly parents could realize it—is, as it were, the birth-place of those who are not permitted to tarry in the outer form until understanding awakes within them. From this they ascend to places prepared. But, Marietta, thou hast not witnessed the most delightful of all the realities connected with this temple."

#### INFANTS RECEIVED BY THE SAVIOR.

As she spoke, each of the guardian angels arose with the infant of her charge, and poised in the great space within the galaxy of choralists, and around the angel who held the Cross. Instantly a light, infinitely superior to that in the temple, descended from above; and I was awed with the august presence of a retinue of angels, in whose midst was one like unto that glorious Being I had been informed was MY REDEEMER.

As they approached the center, the manifestation of the Cross disappeared before the greater light; the angel retinue paused, and the Being whom they attended smilingly said, "Suffer little children to come unto me, and forbid them not." The sweetness and gentleness of the expression, and the love that shone from His face as these words moved from His lips, overcame me, and I sank at the feet of my heavenly conductor, who raised me up, and drew me to her angel breast.

I would that the world could see and hear what then

occurred. As He spoke, those guardian angels drew near, and each presented Him with their treasure. He moved his hand above them, and goodness, like dew-drops, fell therefrom, and the infants appeared to drink as from a fountain of living water. They were blessed. The emanation from that Being was the breath of life. The temple wore a new aspect. As the scene was closing, the angels who attended Him played upon stringed instruments, and sung of redemption. He moved His gracious hand as if in approbation of what the guardian angels had done; and they all bowed, and veiled their faces in the garment of glory that encompassed them. Suddenly music, like the voice of many waters, arose from every temple in the broad nursery of the great city. And as the utterance moved forth in one swelling wave of angelic song, that BEING, with those who had accompanied Him, re-ascended, and the angels of this temple resumed their former movement.

"This," said my guide, "is but the more simple portion of the heavenly exercises connected with the pleasing occupation of those who are appointed to rear infant spirits, in preparation for unfolding their being into enlarged capacity and useful employment. The Earth, if man had not there departed from purity and harmony, and thence from affinity and companionship with beings of an exalted nature, would have been a proper nursery for new-born spirits."

"Sin, Marietta, removed the condition of the sinner from that of angels; for by it his moral nature became changed. Angels are pure. No stain is found upon them,—no evil desires ever awaken improper energies within them. From them emanates life in its pure element. That life nourishes a like element. More dependent spirits arise within their halo of divine existence. *They* are, in like manner, moving within the glory that encompasses the societies more exalted than themselves; and these are, in like manner, moving in the light, and enjoying the life-sphere of a still higher class of beings. Thus, all pure spiritual beings united, exist in spheres of higher life; and, as one being of

greater capacity, exist in the life descending from God, the Life of all."

"Thou didst notice, that as He who blessed these little ones ascended, all the nurseries of this great city chanted as one, praises to God and the Lamb. This was spontaneous; for those who know the consequences of sin are the better prepared to behold in Jesus condescension and mercy infinite, and from their inmost being, to adore Him. But when He moves in their midst they utter songs silently, which, as He is withdrawing from them, assume outward expression. These happy beings, Marietta, could no more refrain from that full manifestation of joy and thanksgiving, than life could cease to flow from Him who is the Author of Life. Thus it is throughout all Heaven, and more especially all abodes of preparation for spirits of the redeemed. Dost thou not realize that each breath of those beings around thee is but a separate volume of praise to God? If men in the body knew the goodness of God in redemption, they would cease from evil, and learn righteousness and the ways of peace. Marietta, understandest thou this?"

I felt the reproof, knowing my former infidelity as to salvation through Jesus, and fain would have veiled my spirit from the scrutiny of that spirit who thus addressed me. I knew I had doubted the immortality of the soul, and man's restoration from evil through the Lord Jesus Christ. And now I beheld that He is all and in all; the source of every pure and holy delight, and the theme of all I had been permitted to see in the World of Spirits.

As soon as the angels had resumed their former positions, my guide informed me, that those infant spirits I had just beheld blest by the Redeemer, had been given into the charge of other angels, whose delight was to gently train the mind by means adapted to their advancing condition; and that now was approaching a scene in which I should witness the reception of infants just from Earth. As she closed, I saw above and around, angels poising in the serene atmosphere, wait-

ing with their treasures the moment to arrive for them to enter the temple. When the former angels had given up their charge, and were preparing to receive another class, these entered and occupied the center around the Cross. At first their movement was irregular, but not disturbed. Then the softest and most gentle music commenced, as if harmony had awakened from her sacred stillness, and moved in almost silent utterance, like some spirit breath, from the heart of gentleness and love. I was surprised at the quiet movement of this sweet music. A company of maternal spirits were gathering around those angels who had just entered. These moved to the time and serenity of the music, while engaged with each angel in nourishing the infants held to their breasts. The music and movement of these maternal spirits manifested great caution; while all others in the temple were motionless, as far as I could discern, except three spirits, who appeared to poise above the center, from whom radiated a soft and pure light. "Those angels," said my guide, "encompassed in a light above that of the temple, are of a higher and more exalted nature. From them proceeds a halo of superior light. This light is the descending life of love. Dost thou not see how it concentrates, forming a separate spiral-like embodiment, encompassing and overshadowing those germinal existences in the arms of the guardian angels? That which is nourished by each angel is a spirit whose being is just begun, and who, by reason of nature's violated laws, has been separated prematurely from its infant form in the external world. This soft music thrills every fiber of the being, while the Supreme Spirit is reorganizing and giving it enlarged capacity."

#### THE CITY VIEWED FROM A SUPERIOR PLAIN.

Then I heard a voice from above us saying, "Come up hither." At this moment I beheld a circular expanse, like the interior of a tower, whose spiral walls formed ascending galleries, winding upward into the superior glory. This lovely pathway seemed formed

of rainbows wreathed in spirals of prismatic hue, and reflecting varying but ever-beautiful tints of matchless luster.

Borne on a cloud of essential light, that like a chariot gently ascended the spiral, we passed from the surface of the city, and advanced along the rising galleries of this tower of rainbow forms and glories. Seated by the side of my companion, a sense of calm composure, full of holy peace and delight far superior to any previous condition, captivated and pervaded my breast. The spiral gallery, which seemed to undulate as if moved by breathing elements of life, became more beautiful as we advanced, and appeared to be composed of minute gems of floating light, reflecting and picturing in their tremulous surfaces each floral beauty, which had gladdened my eye as I passed through the city from which I had just arisen.

Soon we emerged from the ascending gallery of rainbows and stood upon an aerial plain, resting in the transparent air above that magnificent and lofty dome which crowns the center temple of instruction in the paradisiacal abode. From this position I beheld the great city, reaching on every side beneath my view, and was so situated as to perceive at a glance the general features of its plan. The sublime temple of instruction, builded of most precious materials, and in a style of architecture which I am unable to describe, arose in air from the center of a circular lawn of great extent, whose green surface appeared covered with the softest and richest verdure. Majestic trees in groups, and at regular intervals arose, bearing a profusion of fragrant and shining clusters of flowers. Beneath their shade, and on the more open spaces, appeared minute flower beds, filled with every variety of flowers and blossoming shrubs and vines. Fountains of living waters also were visible, some just rising from the green grass, and flowing through their marble channels, or through beds of golden sands, with a low and pleasant murmur; while others gushed forth in full volume to a lofty height, and descended in glowing streams of

every variety of form, and were received in basins, some of which were like diamond, and others like burnished silver or the whitest pearl. This lawn was encircled by a lofty but open trellis work; and at its eastern side appeared a gateway without doors, from the center of which flowed forth a stream of living water, supplied from the fountain within the enclosure.

I now directed my attention to the surrounding city, and perceived that it was divided into twelve great divisions by this river of living waters, which, flowing in a spiral course, was bordered on either side by a wide and regular avenue, in twelve great curves or circles, proceeding from the center to the circumference. I also perceived that twelve other streets intersected this spiral avenue, centering in the consecrated ground about the Temple, and radiating to twelve equally divided points in the outer limits of the scene.

As my vision followed the pathway of the flowing river and the stately avenues, my mind became absorbed till all sense of person or time was merged in the entrancing sight. The city was divided into one hundred and forty-four great wards or divisions, arranged in a series of advancing degrees of sublimity and beauty. From the outer limit to the center was one gently ascending and encircling pathway of ever-increasing loveliness. Each degree was marked by new and more beautiful forms of tree, flower, fountain, statue, palace, and temple of adoration. Each building was of vast extent, and corresponded with all others as the perfect part of a most perfect whole. Thus the entire city appeared one garden of flowers; one grove of umbrage; one gallery of sculptured imagery; one undulating sea of fountains; one unbroken extent of sumptuous architecture all set in a surrounding landscape of corresponding beauty, and overarched by a sky adorned with hues of immortal light, that bathed and encircled each and every object with an ever-varying and increasing charm.

I now beheld the movement of the inhabitants. But

faint is the idea that can be given, of what was moving before my sight. I can only describe it by saying, that the entire movement was melody. All the angelic multitudes appeared animated from one inspiring love, moving in the wisdom of one orderly plan, and having in view the unfolding of their infant charge into a condition of being which should perfectly correspond to all that visible perfection. No angel manifested a separate, personal movement, disconnected from the universal harmony, but all appeared to co-operate and to be inspired from one superior source. I saw that no rivalry, emulation, or desire of selfish glory existed in the lovely group of infants, but that each group, and the inhabitants of each nursery or palace, were united in holy affection to the superior, associated and more mature societies; and that each little child was filled with holy love, and desired to become advanced in holy wisdom and fitted to be used as an angel of light and loveliness. I saw also, that each delighted to learn from those above, to communicate beautiful forms, as gifts of holy love and wisdom to those below, and to exercise the entire being in harmonic and unselfish works of love. In this it was revealed, that each child and each group of children advanced in orderly series, from temple to temple, from palace to palace, from circle to circle, and that as one group advanced it occupied the place just vacated by an older group and gave place to a more youthful family, in its former abode.

Having thus beheld the city in its glory, usefulness and magnificence, my vision expanded, and beyond the extreme circle of palaces, I saw more perfectly, what I had seen before while in the city, multitudes of angels gathering around, in readiness to enter the outer temples at the appointed period. I saw that each class was congregating according to the class or school to which the infants they had with them were best adapted. These angels approached as on wings of wind, and around them, enrobing them, was a bright cloud, which made them appear to me as if clothed

with the sun. In their arms, as before stated, were infant spirits whose existence appeared to depend upon their care.

As they drew very near, each would pause a moment, poising in the holy and serene atmosphere, and then inclining to an appropriate position, would rest. This most glorious view in its delightful unfoldings was now somewhat changed, and my guide addressed me, saying, "Marietta, behold the order and glorious wonders of the first and most simple degree of a spiritual paradise. These angels thou hast seen in their employment, are ever engaged in this delightful duty. Here, as has been taught thee, infants assemble from the World whence we are; and from this blessed realm they are conducted to other and higher schools of instruction: but before thou art permitted to advance, a solemn and instructive lessons shall be given thee."

#### THE PHANTOM SPHERE.

Suddenly a sable veil of nether night appeared to ascend, pervading and encompassing my being. My inner doubt seemed wrought into a cloud that shut out the upper glory, and the spirit of denial plunged me into the vortex of a deeper gloom. I fell as one precipitated from some dizzy height. The embodiment of darkness opened to receive me. The moving shadow of a more desolate abyss arose like clouds in dense masses of tempestuous gloom; and as I descended, the ever-accumulating weight of darkness pressed more fearfully upon me. At length a nether plain that seemed boundless was imaged upon my sight, which at a little distance, appeared to shine with the resemblance of metallic ores, and to be covered with the sparkling semblance of vegetation. Luminous appearances, like waving trees, with resplendent foliage, and flowers and fruits of crystal and of gold, were visible in every direction.

Multitudes of spirits appeared beneath the umbrage, and luminous mantles were folded about each rapidly-moving form. Some wore crowns upon their heads;

others tiaras; and others decorations of which I knew not the name, but which appeared to be wrought of clusters of jewels, wreaths of golden coin, and cloth of gold and silver tissue. Others wore towering helmets; and others circlets filled with glistening and waving plumes. A pale and lambent phosphorescence was emitted by every object, and all appeared a splendid masquerade. The apparel worn by these busy myriads corresponded with the ornaments of the head; hence every variety of sumptuous apparel was displayed upon their forms. Kings and queens appeared arrayed in the gorgeous robes of coronation. Groups of nobility of both sexes, also decorated with all the varieties of adornment displayed in the pageantry of kingly courts. Dense multitudes were visible in costume proper to the highly cultivated nations; and as they passed by, I discovered similar groups composed of less civilized tribes, attired in barbaric ornaments of every form. While some appeared clothed in the habiliments of the present day, others were in ancient attire; but every class of spirits manifested, in the midst of variety of mode, a uniformity of external pride, pomp, and rapidly moving and dazzling luster.

Sounds of mingled import—bursts of laughter—utterances of revelry, of gay sport and witty ridicule, and polished sarcasm, and obscene allusions and terrible curses broke upon my ear. These again were intermixed with impure solicitations and backbitings, and hollow compliments, and feigned congratulations, and all in one sparkling brilliancy, agitated the pained, bewildered sense. As I advanced, I walked as upon scorpions, and trod as amid living embers. The trees that seemed to wave about me were fiery exhalations, and their blossoms the sparklings and the burnings of unremitting flames. Each object I approached by contact created agony.

The phosphorescent glare that surrounded the various objects burned the eye that looked upon them. The fruitage burned the hand that plucked and the lips that received it. The gathered flowers had emitted a

burning exhalation, whose fetid and noisome odor, inhaled in the nostrils, caused excruciating pain. The fiery atoms of the atmosphere burned as they were wafted by me. The air and the blast that moved it, alike were burdened with the very elements of disappointment and wretchedness. Upon turning to see if I could discover a single drop of water to allay the fierce and intolerable thirst, fountains appeared, and rivulets flowed amid the herbage, and lay in calm and placid pools. Soon, however, I discovered that these corresponded with the former illusions, and the drops of spray from the sparkling fountains fell like drops of molten lead upon the shrinking form. The flowing rivulets were like the moulten river of metallic fire that streams from a furnace seven times heated; and the deep still pools were as the white and waveless silver in some glowing crucible, when every atom is burning with a fierce, intolerable glow.

When in solemn contemplation of these fearful scenes, a spirit approached me whom I had known on Earth. This being appeared externally far more brilliant than when in the body. The form, the countenance, the eyes, the hands, appeared endued with a metallic luster that varied with every motion and every thought. Accosting me, the spirit said:

“Marietta, we are again met. You see me a disembodied spirit, in that abode where those who inwardly deny the Savior find their habitation when their mortal day has ended. Strange emotions agitate your bosom. Thus I felt, looked, pondered, and moved in sad and bewildered anxiety in the hour when my being here discovered the theater of its present existence. But I experienced that which you have never realized in the interior principles of mind. Strange and uncontrollable are the emotions causing me to relate that inward sorrow which this brilliant exterior would, if it were possible, conceal.”

“My life on Earth was suddenly brought to a close; and as I departed from the World, I moved rapidly in the direction prompted by my ruling desires. I in-

wardly desired to be courted, honored, admired — to receive universal adulation, and to be free to follow the perverted inclinations of my proud, rebellious, and pleasure-loving heart—a state of existence where all should be pleasure without restraint—where each should be free to obey the promptings of every passion, and where every indulgence should be permitted to the soul,—where prayers and religious instructions should find no place—where the Sabbath should not be known — where no rebuke of sin should ever fall — where existence should be spent in gay and festive sports, with no superior and restraining power to molest or interfere.”

“ With these desires I entered the Spirit World, and passed to the condition adapted to my inward state. I rushed in haste to the enjoyment of the glittering scenes which you now behold. I was welcomed as you have not been, for at once I was recognized as a fit associate by those who here abide. They do not welcome you, for they discern in you an interior desire, adverse to the ruling passions which here prevail. I was welcomed with gay and sportive sounds. The beings whom you behold in the distance rushed forward to embrace me. They shouted welcome! welcome! I was awed, bewildered, and yet mentally quickened and energized by the atmosphere of this abode. I found myself endued with the power of strange and restless motion.”

“ I abandoned myself to the attractive influences that were around me, and sought to satisfy my craving desires for pleasure. I reveled, I banqueted, I mingled in the wild and voluptuous dance, I plucked the shining fruit, I plunged in the ardent streams, I surfeited my nature with that which externally appeared delicious and inviting to the sight and to the sense. But when tasted, all was loathing and a source of increasing pain. And so unnatural are the desires perpetuated here that what I crave I loathe, and that which delights tortures me.”

“ Every object which I perceive I crave, and I grasp

it in the midst of disappointment and gather it with increased agony. The voices which fall upon my ear, again burst from me in incontrollable utterances. I laugh, philosophize, jeer, blaspheme and ridicule by turns. The metallic ores, the waving trees, the shining fruits, the moving phantasms, the deluding waters, seem to form a dazzling and mocking spectacle, which is ever before my eyes."

"I experience the power of the law of evil attraction. I am the slave of discordant and deceptive elements and their vice. This realm, curtained with a cloud of nether night, is one sea of perverted and diseased magnetic element. Here lust, pride, hate, avarice, love of self, ambition, contention, and blasphemies, reveling in madness, kindle into a burning flame. And that speciality of evil which does not belong to and unfold from one spirit, belongs to and unfolds from another; so that the combined strength of the aggregate of all is the prevailing law. By this strength of evil I am bound, and in it I exist. Here are those who oppressed the poor; who robbed the hireling of his wages, and bound the weary down with heavy burdens; the false in religious faith; the hypocrite; the adulterer; the assassin; and the suicide, who, not satisfied with life in the external form, has hastened its close."

"Did mortals but know the dark and dreadful night into which they are sure to fall if they die unprepared, they would desire to lengthen the day of probation rather than to hasten its termination, however, multiplied their scenes of sorrow, and to wisely improve the fleeting moments which quickly number Earth's probationary scenes. Is man's weary existence fraught with grief while he walks the gloomy dells of death, and gropes along the brambly paths that mortals tread? Here, on either hand, awake new and multiplied causes of accumulating gloom. Does hope of peaceful and happy days in the outer World flicker like the dying taper? In this abode are ceaseless, unsatisfied, and unholy inclinations. Here also sense is infinitely more acute. What with mortals would produce only a pang,

enters into the very elements of our existence, and the pain becomes a part of us. And as immortality is the intellectual sensation of man unincumbered with physical sense, and vastly superior in its ability to endure to mortality, in like proportion is the consciousness and capability of suffering here, superior to human suffering."

"Marietta, I feel 'tis vain to attempt the expression of our deplorable state. I often inquire, Is there no hope? And my sense replies, How can harmony exist in the very midst of discord? We were advised of the consequences of our course while in the body; but we loved our ways better than those which exalted the soul. We have fallen into this fearful abode. We have originated our sorrow. God is just. He is good. We know that 'tis not from a vindictive law of our Creator that we suffer. O, sin! thou parent of countless woes! thou insidious enemy of peace and Heaven! why do mortals love thy ways?"

Here she paused and fixed her eyes, wild with despair, upon me. I shrank from the dreadful glare, for her appearance manifested inexpressible torture. While she was addressing me, a multitude of the forlorn beings were moving around her, striving to suppress their true feelings, while listening to her relation of the reality of their sufferings. Their appearance, her address and the scene which was before me, filled me with horror; and I sought to escape. Upon discovering this, her grief appeared to deepen, and she hastily said: "No, Marietta, leave me not, can you not endure for a short period the sight and relation of what I am continually suffering? Tarry with me, for I desire to speak of many things. Do you startle at these scenes? Know then that all that moves around you is but the outer degree of deeper woe. Marietta, no good and happy beings abide with us. All within is dark. We sometimes dare to hope for redemption, still remembering the story of redeeming love, and inquire, Can that love penetrate this abode of gloom and death?" Overcome by her deep feelings, she

yielded to the manifestation of grief, and I heard her speak no more.

#### A SPHERE OF HARMONY.

As the voice addressing me ceased, I heard an angel as from some choral band, say, "Marietta, come up hither!" and I arose into a cloud of light, which gently ascended. In its pavilion my spirit rested. The change how great, how marvelous! A moment before I was with fear and wonder beholding an excited, suffering throng reveling in the madness of inflamed passions: passions cultivated while in the body to excessive indulgence. There, they had sorrow. There, were manifested, undisguised, the effects of evil of every character, of demoralizing habits, secret purposes, and hidden iniquity. There were contentions, murmurings, and dreadful blasphemies, while the actors and sufferers were drawn together and held by prevailing elements, the elements of their own perverted natures. And from their conditions I had learned that sin worketh death, and happiness cometh not by disobedience, but by unsophisticated religious faith: faith in Jesus as the Redeemer which incites the true worship of God from a broken heart and contrite spirit.

I was reflecting upon this scene when new light broke in upon me. I turned to see whence it issued, when, lo! above me, I saw a loving being, clad in raiment bright as the Sun, reposing in the glory surrounding her. Her countenance shone with heavenly goodness. Calmly she dwelt in the midst of the divine effulgence. She spake, and her voice filled me with delight, saying, "Rest, spirit, rest. Let no care depress thee. Dismiss thy thoughts upon the scenes just passed. For every willing heart God hath in Heaven a mansion prepared. And whoso seeks shall find the Lord a present help in time of need. Those thou hast seen are in the element they indulged while in the body. As he who falls from some dizzy height must bear the pain the wound imparts, even so he who lives and dies in sin, receives the counterpart. This is the law of

being. Rest, Marietta, rest; for lo! angelic bands descend. List, sister. That harmony, how sweet! How gently it moves along the heavenly way! It nears us, Marietta; the volume swells upon the heavenly breeze. Its notes accent praises to our Redeemer. Heavenly anthems awake on every hand. Look up, Marietta; lo! we are near a city wherein dwelleth righteousness. No evil enters there. No false spirit shall ever pollute the holy temples thereof."

I heard a voice saying, "Who could fail to praise God for existence, for immortality, and for the bliss of Paradise?" The infants caught the sound and understood the sentiment; and raising their hands, on each of which hovered a bird of many colors, whose warbling notes had charmed their senses, they replied, "We will adore our Heavenly Father, we will ever mention with love and reverence the name of our Redeemer. We will cheerfully be led, conducted by our guardian angels. And when prepared, and our understanding properly enlarged, we will go forth as servants of goodness, whither the Lord our Redeemer shall direct. In deeds of usefulness as well as with our voices, and upon stringed instruments, we will praise and adore the Lord most high. We will learn wisdom as Heaven reveals it to us, and when qualified, we will go to Earth to visit and impress with good and holy thoughts those there, who we have been taught, are our parents, brethren, and sisters." "Amen," answered the guardian spirits, "For this we delight to instruct your youthful intellects, and teach your spirits to worship. For this exalted occupation we will unite in anthems to God evermore." Then each guardian moved her hand in token of a change, and all were soon in their former position.

#### THE RETURN.

The period at length drew near when I was to return to the World; and the infants, their attending angels, and those who had been employed in the various scenes, were congregated together. They sung a soft and me-

ludious hymn, during which they fixed their attention upon me. I felt more than ever their love, and the value of Heaven and heavenly associations. At length the spirit who had kissed the Cross approached me, leading the two children, as on a former occasion, and addressing me, said, "Marietta, for a season thou art to leave us. We love and deeply sympathize with thee. Thou art beloved of all; but it is our Redeemer's pleasure, and we cheerfully submit. Marietta, we joy in the precious promise of thy return at a time appointed." "Yea, in this we rejoice," said the multitude. "We rejoice also," continued the spirit, "because thou hast been permitted to visit, in spirit, these realms, and to behold some of the beauties, and to realize the harmony and divine order of paradisiacal abodes, and of angelic worship. Moreover, it fills us with delight to know that thou hast not only been permitted to behold, but thou hast been received and blessed by the Redeemer, in Whom we have life, and through Whom we obtain Heaven. We will give thee our spirit of love, and, as one, we will embrace thee, and patiently wait the happy period when we shall hail thee at the gate of the Holy City upon thy return."

Then all arose and formed themselves into circles around me, and encompassed me as in a dome of spirits; and the spirit who had addressed me pressed me to her heart, when I felt their influences as the embrace of one. Present reflections upon that scene fill my soul with ecstasy, and to attempt its description is in vain. After this manifestation of love, the spirit led the two children to me, and they entwined their holy arms around my neck, and pressed kiss after kiss upon my lips, saying, "Marietta, when thou art again with those in the outer World who love us, and who have mourned our loss, tell them we are happy; that we have no sorrow; we are ever with our guardians; that we love all, and Jesus our Redeemer above all. Tell them we shall wait with patience their arrival here. We love thee, Marietta, and will meet thee again." They once more embraced me, and withdrew; and the

spirit who led them to me said, "Marietta, trust thy Redeemer evermore. Relate on Earth the story of redemption. Do well thy work of love."

Then from a cloud Jesus descended, and placing His hand upon my head, addressed me, saying, "Child, for a wise purpose thou art to return. Be faithful to thy charge. Relate, as thou art able, what thou hast seen and heard. Fulfil thy mission, and, at the time appointed, angels shall meet thee at the gate of death, and bear thee to mansions in the Kingdom of Peace. Be not sad; my grace shall sustain thee. In thy sufferings thou shalt be supported." Then an angel gave Him a golden goblet, and He placed it to my lips. As I drank I was filled with new life and fortitude to endure the separation, and I bowed and worshiped Him; and He with His right hand raised me up, saying, "Child of sorrow from a World of gloom, thou art redeemed, thou art blessed for evermore. Be faithful, and when thy course on Earth is ended, thou shalt enter into the joy of thy Lord." Then placing in my hand an olive branch, He said, "Bear this to Earth, as thou hast been instructed." Again He laid His hand upon my head, and light and love filled my spirit.

The time had come for my departure. I looked around upon the scenes of that lovely city and upon its happy inhabitants. I offered myself in thanksgiving to God for the blessings of immortality, and, above all, for the gift of grace in Jesus, who is the Redeemer; and before the multitudes I lifted to my Lord my hands and voice in prayer for support in that hour, that I might be kept in His love Who had blessed me. Then I was borne in the arms of angels to the gateway of the temple, where I first met the Lord; and from thence—while angels chanted praise to God and the Lamb—with my former guide I descended to Earth; and entering this room where my body lay I soon awoke.

The grave no longer wears a gloom. To me it is the most sacred place of all on Earth. There Jesus my Redeemer slumbered. There His body rested. There

it was free from pain. Only let me be worthy, and cheerfully, at the time appointed, will I step into the grave, and lay my body down to rest, where, in peace, it shall await the morning of the resurrection.

Patiently I wait the hour which I know is determined, when I shall go hence and enjoy the fruition of those realms of bliss, where my spirit obtained its assurance of joys to come. I will praise my Heavenly Father for my hope in Jesus, which is worth ten thousand worlds to me. And when I arrive in Paradise, free from mortality, I will praise Him with an undivided and pure heart, and with holy lips. There I will, in loud anthems, exalt the name of my Redeemer while Eternity endures.

## PHILIPPINA BEUERLY'S VISION.

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THE original account was published in Germany about 1834; the work from which these pages are taken was published in English, in Philadelphia, in 1837. Philippina Beuerly was born at Weilheim, in the Kingdom of Wurtemberg, Germany, June 2, 1816, and died in America, March 25, 1885. The name has also been written Pauline Dorathea Beuerly, and again Philippina Damuth Beuerly.

### JUVENILE YEARS.

In childhood she exhibited no particular talents; her faculties to learn were quite mediocre, reading and writing, she understood well, but as to singing, she never had any talent. Companions and amusements she never was very fond of, nor had she an inclination for dissipation; but for all that was religious she uniformly showed a particular predilection. Among the main traits of her character were the following:

She always found a peculiar pleasure in comforting the poor and indigent. She never slandered her fellow-creatures, and always was a hater and enemy of lies. To prayer she always attended assiduously, doubly so near the commencement of her state of somnambulism, but only in retirement; often would she withdraw and seek out for herself some little spot, where she thought herself concealed, fall on her knees, and pray to God. It was most pleasing to her when she could accomplish this, although unlistened to by others, a method which she yet pursues. Company has no particular attractions for her; amusements, during which something frivolous or sinful might appear, she shuns entirely. Her occupations consisted in knitting,

sewing, spinning, etc.; the books perused by her were ecclesiastical, such as the Bible, John Arndt's Real Christendom, Hartman's Sermons, Frederick Starke's Prayer-Book, his morning and evening devotions, and other instructive prayers; also excellent hymns in our Wurtemberg Hymn-Book.

In the beginning of the month of January, 1832, this girl complained of weakness, and soon after, about evening, fell into a short sleep. This, at first, was considered an illness, and finally an idea occurred to those around her, to waken her, which, however, did not succeed, for they were compelled to wait until she would awaken of her own accord. At length, about the end of the month of March, 1832, in a sleep of somnambulism, which lasted nearly three quarters of an hour, she stated that a guide did show himself to her, whose person she described, and delineated as follows: namely, as a young man, apparently aged twenty-four years, of bright face, sharp eyes, but notwithstanding all their seriousness, very affable.

#### FIRST JOURNEY.

On the 19th day of October, 1832, she fell asleep. This journey only went so far, that she was conducted by her guide into a very dark valley, where she said, and always did afterwards, "The darkness was so great and dense, as to be tangible." When this was passed, she came into a light place, where her guide told her that he would have to take the same walk with her back again, and that this was but a preparation for the three following journeys. No peculiar object was shown to her at this time.

#### SECOND JOURNEY.

The 23rd of October her guide performed with her a similar journey, and signified to her that after these two journeys he would take two journeys with her into the empire of the dead, where first of all he would show her the situation of the unhappy. She desired to be exonerated. Her guide replied thus: "That,

frightful as these dark valleys had appeared to her, and terrified as she had been at their sight, it would, in order to lead her further, be indispensably requisite that she should previously make a journey through the three regions of the unhappy; at the same time he informed her, that the first journey would take place on the 26th, the second on the 28th, and the third not before the 31st of October.

#### FIRST JOURNEY TO THE UNHAPPY.

The 26th of October she fell into a profound sleep. The forenoon, during which the girl was quite cast down, was already a harbinger of a momentous scene. Her guide having appeared to her, he said: "Now I will show you the first degree of the unhappy that have left this World." Arrived there, she said that this abode was a dark valley, no end of which was discernible.

On this occasion she was asked whether she had not met in this place spirits with whom she had been acquainted in this World. She said: "Yes, certainly, but she had been gravely and positively forbidden by her guide to indicate them, as it was against the will of God."

#### SECOND JOURNEY TO THE UNHAPPY.

The 28th of October she was led by her guide to the second class of the unhappy. This place she again designated as a valley, larger, darker; the forms as more hideous, describing the number of those that dwell here as innumerable, and not to be taken in at one view. She became so much afflicted with this situation that she burst out into an unusual fit of weeping. She prayed: "Lord, teach me to act according to Thy will, for Thou art my God; Thy good Spirit lead me to go the way I should go." Then she continued thus: "Those in the first degree are much to be pitied, but these still much more. Only imagine how dreadful it is, when the soul of man after his death is no longer refreshed by sleep, but pains and torments eternally

continuing in equal degree! My guide tells me: 'You wonder greatly at those in the first and second degrees, but how much more will you be surprised, when in the third degree you will be led to those that are quite unhappy.'"

### THIRD JOURNEY TO THE UNHAPPY.

October 31st, as she had predicted, she fell again into a deep sleep. This time she was led by her guide through a large passage of dense darkness, and whilst going through the same she often exclaimed: "O, dear guide! do not leave me alone!" It was very distinctly observed how firmly she grasped him, so that the strongest man would not have been able to open her right hand.

On her arrival at the third degree she burst into a flood of tears and an unusual loud fit of sobbing. Having recovered a little, she began of her own accord to speak as follows: "I have given you a description sufficiently sad of the first and second degree, but these sketches are not in the least to be compared with the third degree. The valley is much larger, and the number of those that are here are infinitely greater; here is nothing but dismal sighing, murmuring, lamenting, and gnashing of teeth; the forms are more loathsome and hideous, and hardly to be looked upon; they execrate and curse each other, and wrangle even with God, Jesus, and the Holy Spirit. The place appears to be densely dark. My guide tells me this is a real Hell; from this there is no release to all Eternity; these bear the name of 'the damned.'"

Then she conversed again for a length of time with her guide, which was observed on her mouth and tongue, and then resumed by speaking these words: "The following I am permitted to reveal: having met among the three classes of the unhappy and damned not only multitudes, nay innumerable millions, which by far I could not take in at a glance, who then can be saved? To which my guide replied: "Are you then unacquainted with the dear and true gospel of

Jesus?' 'Straight is the gate and narrow is the way which leadeth unto life (felicity) and few there be that find it;' and again—'For many be called, but few chosen.'" She then continued: "My guide says that the number of the unhappy and damned is undoubtedly much greater than that of the happy, but that the number of these is also by no means inconsiderable. That it is the earnest will of God that all men be led into the right way, and that all should arrive at a knowledge of truth (those that perish being lost by their own fault), and that all those that do not truly and earnestly strive to be saved, according to the rules of the divine Scriptures, are rejected. Tell the inhabitants of the Earth, with emphasis, that here there is no respect of persons, whatever their state may have been in your World. I give you the most solemn assurance, that the greatest miser on your Globe of sin does not so closely watch his accounts, where his interest is concerned, as God does sin; for God does not permit the inhabitants of the Earth to prescribe to Him His work. Particularly do I enjoin you to tell to those that with you dwell on Earth: of that which was foretold by Jesus, the Redeemer, and after His resurrection, by His apostles, not a letter will be taken away, sinful man may believe it or not, for here nothing will avail unto salvation but regeneration.' Why, then, do the sinful inhabitants of the Earth lay not greater stress upon the attributes of God, so well established, that He is omniscient, omnipresent, all-seeing, just, holy and true, and abuse His forbearance so unwarrantably?"

After this, breaking into a flood of tears, she implored her parents and brothers and sisters, no other persons then being present: For God and Christ's sake, to use all diligence to be preserved from the abodes that had been shown her. "Dear parents, brothers and sisters!" she exclaimed; "if every drop of my blood should change into a thousand tongues, it would be impossible for me to paint sufficiently the torments of those damned to all Eternity."

## THE FIRST JOURNEY INTO THE MOON.

On the 2nd of November she performed the first journey into the Moon. The journey commenced, she said without being solicited: "The Moon is the nearest body to our Earth; in four minutes I shall perform the journey thither." Immediately a watch, showing the seconds, was laid upon the table; the moment the four minutes, up to the second, had elapsed, she commenced by speaking the following words: "Now I have arrived here." Soon after she was asked by her brother, how the Moon did look in comparison with our Earth, when she replied: "She much resembles our Earth, only the atmosphere here is much brighter, the climate finer and milder; here are mountains, valleys, rivers, lakes, trees, forests, beautiful gardens, towns and many buildings, some standing by themselves, and others near each other."

After this, inquiry was made concerning the inhabitants, to which she replied: "The Moon contains the lowest stage of felicity; those who after death are not immediately fit for a higher state of felicity come here. I shall perform three additional journeys to the Moon; what I cannot indicate at present, I shall state during the others. I am only led to principal places. Now I am conducted by my guide into a very large building, in which a very large hall is shown to me, where I meet with none but grown persons of different ages, males and females, seated promiscuously in long rows near each other. I know here several persons of both sexes."

Then she was asked concerning the occupation of these inhabitants of the Moon, when she replied: "This is for all a place of education, where they have their instructors; worship God, sing, pray and learn, in order to become qualified for a higher state of felicity. This is their legitimate employment, but as soon as they attain a higher felicity, they are removed thither. I cannot leave it unnoticed that they perform delightful music amongst themselves; and what I am particularly pleased with, is the great harmony and

love which they bear toward each other ; hatred, envy, quarrelling, do not find place here ; how happy they are, I cannot tell you. I would deem myself the happiest being if I dare always remain here. On our Earth, the richest and most honored are far less happy than the lowest of these inhabitants of the Moon."

"O, how strange it is, that if I want to touch one, it seems precisely as if I did reach at a shadow. And yet all can love God, sing and pray. Sleep overcomes none any more, night is here no longer, and of eating and drinking they also stand in no need. The deceased, the happy, as well as the unhappy, know each other and every one knows directly, what and who each have been in this World. This you may all take as a lesson: the deceased recollect in Eternity, where they no longer die, everything. Every sin, even those which they were unconscious of, becomes manifest to them here, every thought, good or ill, are plainly and clearly perceived by every one."

Full of zeal, she continued: "My guide informs me, that now commences our return journey; 'but tell your fellow inhabitants of the Earth, that if during their life, they attain a knowledge of their sins, and a state of repentance, they will gain immensely.' Hereupon she was asked when she would perform the second journey to the Moon. To which she replied: "To-morrow evening after three o'clock I shall fall asleep, at which time, however, my guide will not appear; I shall only perceive places of light. Not before Sunday, the 4th of November, in the afternoon, between one and two o'clock, shall I perform my second journey into the Moon, but only during my last journey into the Moon shall I be permitted thence to look down upon our Earth."

#### SECOND JOURNEY INTO THE MOON.

The 4th of November, precisely at half-past one o'clock, she fell into a profound sleep. Here it is particularly to be remarked, that during her first journey to the Moon, as well as the present, and in all her

journeys to the Stars, she respectively assumed each time another attitude or different features, which was more than plainly observed.

She remained four minutes quite silent, and then began to speak voluntarily, as follows: "I am not only in the Moon, but my guide has conducted me into a city; on our Earth none can compare in beauty; the buildings are both large and handsome, the streets, however, not very wide, but the pavements comfortable and good; it appears to me as if I was walking on velvet. The walks, however, are not covered with velvet, but only with the finest sand; but of my footsteps I see no traces." She was asked whether she could tell the name of this city, to which she replied: "When I entered the gate I saw it written above; I will now ask my guide; he will be able to remind me of it." It was clearly observed that this was done, and soon after she said: "The name is Gethsamene; my guide perambulates it with such quick steps, that I can hardly keep up with him."

"Now a very long and large building is shown to me, into which I am led." After a short pause she said: "Now I enter into a large and long hall; here the departed sit promiscuously near each other, in long and innumerable rows; that love and harmony, which I found with the first, have also here their home, and it almost pleases me better here than with the first. But I must ask my guide why it is so quiet; it appears to me as if all were to hear, exhibiting great reverence." Soon after she said: "My guide tells me, 'turn around and look whether you do not see two teachers standing here? At this present moment they receive instruction; for this reason they sit here with attention.'"

"However, beautifully as the teachers are dressed, the habiliments of my guide are still more brilliant. Instruction is deferred during our passage; teachers and pupils have for my guide a great regard." She was then asked how the departed did look, and how they were dressed? To which she replied: "As it

respects those whom I knew on our Earth, I perceive it quite plainly that their forms are much younger, but notwithstanding easily cognizable; their dresses are white, but they bear otherwise no distinction; their heads, too, are not crowned; the clothes of the teachers are glistening white, around their loins they wear a rose-colored scarf; I am unable to tell you how well these garments become them."

After this discourse, apparently in communion with herself, she remained silent for some minutes, but every by-stander perceived it plainly by the motion of her lips and tongue that she was conversing again with her guide. Soon after she recommenced speaking thus: "I have made inquiry with my guide concerning my two brothers, F—— F——, born in the year 1808, and deceased in the year 1814, and J—— E——, who died as an infant of fourteen days in the year 1820; I should fain wish to see them also, and he told me: 'Perhaps you actually see one of them.' Whereupon I answered: 'In the empire of the happy we are all brothers and sisters, I well know; who are you then, and who were you on our Earth?' To which my guide replied: 'The mother who carried you under her bosom and gave you birth, has also borne me; I am your brother Frederick, and by divine command was appointed your guide. I see my parents, brothers and sisters, and all the others, most perfectly, and know each of them, but their power of vision does by no means extend as far as that they should also be able to see me, for they are flesh, but I am soul and spirit. Tell them that I dwell in the Sun, where I am appointed a teacher to instruct those children, who if yet alive, would be between eight and nine years old.'"

When she had finished this speech, she burst into a flood of tears with joy at having a brother raised to so high a state of felicity. She was then asked about his dress and form, which she described as follows: "His face is more brilliant than the Sun, his eye full of fire, and yet replete with love, his head is adorned with

a crown of jewels, his garment is of more than a shining whiteness, and, as it were, fastened round the loins by a red scarf; I am unable correctly to express the beauty of this color with words. My guide is now returning, and conducts me back to our terrestrial Globe; he told me that during our next journey, he would show me some rivers that are in the Moon; this will take place the 6th of this month, at one o'clock in the afternoon. As soon as my journeys to the Moon will be finished, I shall be taken to a star." Thus the discourse ended; a few minutes after she reopened her right hand, by which she always held fast her guide, as a signal that he had departed.

### THIRD JOURNEY INTO THE MOON.

Each time that she fell asleep, she became previously quite silent. So it also happened on the 6th of November, in the afternoon before one o'clock. The clock had no sooner struck the said hour, than she was already asleep. She said: "In four minutes I shall be in the Moon." This proved correct to a second, as after the expiration of that time she announced her arrival there with the words: "Soon shall I be led into a city, called Bethusalem." After a short pause she resumed: "This city pleases me still somewhat better than the former, although that is also quite handsome."

After passing through the same, she continued: "I am also this time conducted into a large building without the city, which yields in no respect to the other. The entry therein resembles that of the former in every respect; now I enter the hall, which is somewhat wider than the former; here the number of the deceased is greater, and I also meet with some that I knew on our Earth. Their garments are like those which I have already described. They have likewise teachers, and the purest love, harmony and frankness reign amongst them."

"Now I come to a place, around which water as clear as crystal, is flowing in a circular ring; it ap-

pears to stand still, which, however, is not the case. On the place, or the island, enclosed by the water that flows around it, stands a large and long building, which is higher than the one into which I have already been conducted; over the river leads a beautiful bridge." Arrived at the building, she said: "I am also conducted into it; but here the hall is not below, as in the former, but I have to ascend a flight of steps. I now enter a large hall, in which again there are none present but such as died on our Earth; here, too, harmony and love reign throughout, only, says my guide, those he showed me before, are a little in advance of these; they have also their teachers." Soon after she said: "Now I am conducted back." During her return journey she was asked: when her fourth journey to the Moon would take place? To which she answered: "Next Thursday, the 8th of November, at half-past one o'clock in the afternoon."

#### FOURTH JOURNEY TO THE MOON.

November 8th, 1832, several learned and other persons were present. She spoke to them, but when the hour of her sleep approached, she said: "Now I must lay myself down." And having done so, she fell asleep as usual. Asked where she was, she answered: "Still here, but now my journey begins, and in four minutes I shall be in the Moon." The four minutes having expired to a second, she said, without being asked: "Now I am here." After a short pause she continued: "This day I am led by my guide up to a mountain." She was then asked its form, height, and magnitude, when she replied: "It is round, and around it stand trees; on the top there is also a beautiful plain with some trees, but which are not as large as those around the mountain; the air upon it is extremely agreeable; I should like to be permitted to remain here. The mountain much resembles the Limpurg of Weilheim, but it lacks its great circumference and height. From the top of it I see a great many other mountains, forests, part of which are small, and

others large, rivulets, towns, villages, buildings, some of which stand by themselves, and others near each other. The mountain is called Sinao."

"Now," she said, "I am again conducted by my guide into the hall wherein I was the day before yesterday; my guide tells me that he has there to show me several things yet." Arrived there, she continued: "Here I observe several teachers, as with the former; at present they are singing, and I never on Earth heard such a melody, nor can any be compared thereto; other music, however, I do not hear just now. That union, love, and harmony, which have here their home-stead, I am unable sufficiently to give you a description of. I am not again conducted through the city, through which I was led during my third journey, but I am conducted to a spot whence I can look down upon the Earth." She was asked how large the Earth appeared to her. "Considerably larger than a nine-pin ball. The Earth is a dark body, and looks blackish from here, and is, probably forty times as large as the Moon. I would not have known that this round ball, which I see, is the Earth, if my guide had not informed me thereof with the words: 'Upon this black spot you live.'"

At the desire of those present, she was repeatedly asked what the temperature was in the Moon, when she said: "I have already told you during each journey, that I find it mild. I well remember that the learned state the Moon to be a cold body, but she is positively not so; the person that travels through a country must surely know it better than one that only judges at random, and how could it well differ from my statement, being, as it is, a place of felicity! My guide tells me that we inhabitants of the Earth are always ready to give our opinions, when one of our acquaintances, or a person we know, dies; but these are generally quite erroneous, for God alone is the thorough-searching knower of hearts; here none are judged according to their exterior, but most accurately according to their hearts."

Having finished this speech, she signified that now her return was commencing, and that she would be back in four minutes, and that in the same manner in which her guide had led her upward, he was also now leading her downward to the Earth. During her return she was asked when she again would undertake a journey, to which she replied: "Next Saturday, precisely at one o'clock."

#### FIRST JOURNEY INTO MERCURY.

As soon as the clock struck one, the 10th of November, 1832, in the afternoon she again fell asleep. Each time a few minutes elapsed before her guide joined her, and as soon as, according to the symptoms, he seemed to have presented himself to her, she was asked what length of time she would need to arrive at the place mentioned. She said: "Seven minutes." Which again proved correct to a second, whereupon she said: "This, too, resembles a world; I am led by my guide into a city, but which is much handsomer than those cities which I have seen in the Moon." When asked the name of the city, she said: "Isaisalem. There I am led into a most beautiful edifice, and into a great hall."

After having entered it, she became exceedingly overjoyed. "I again see here, as my guide tells me, no others but those that had lived on the Earth; but they are all clothed in most beautiful white garments, and they have all red ribbands around their loins; they are happier, in a considerable degree, than those that are in the Moon, although they also have their teachers. The music which I do hear I am unable to praise according to its euphony; musicians of the World can in no manner be compared with those in Heaven."

#### SECOND JOURNEY INTO MERCURY.

The 11th of November she fell asleep precisely at the time she had predicted. The number of attending persons, learned and unlearned, was very considerable. After a short pause she said: "Now I commence my

second journey to Mercury." Being questioned what length of time this journey would require, she said: "In seven minutes I shall be on the spot." When three and a-half minutes had elapsed, she said of her own accord: "Now it is half accomplished." "Now I am on the spot; just now I arrive at the gate of the city into which I am to be conducted to-day; but I do not pass immediately through the gate; the entrance resembles a rampart, and glitters like gold, but my guide says that it is not made of gold, but that this kind of stone resembles it. I cannot sufficiently depict the splendor and beauty of this city which I now pass through; the street is paved with large, white flakes; the whitest marble is not so white, and not near so bright."

She was asked the name of this city, when she replied: "It is called Jeremia; the town is pretty, but the streets are by no means wide, and the buildings on both sides are built alike. My guide tells me, those that dwell on the south side are a little in advance of those that dwell on the west side; that each has to pass through all the buildings periodically, until they are moved to a higher state of felicity. Now those blessed beings are also shown to me, to whom, on their departure from the Earth, habitations are assigned here, and those again in a separate building. My guide tells me that these are the lecture rooms, where they often have to meet; tasks are also given to them, which they have to learn by themselves; but these are not onerous, but a real pleasure to them."

"I perceive here several whom I knew on our Earth. Ah! now the music begins. After a little pause she said: now it is accompanied by singing; the melodies and voices which are heard here, cannot possibly be compared with those on Earth; they are entirely different; I know of no words to give you the least idea thereof. The harmony and mutual love which exist here, I cannot sufficiently express, for here prevails no respect of person; here the person who was the most respected and wealthy in the World is not more thought

of than he who was not minded at all in the World; according to the deeds done in the body, he is here in this life adjudged."

She burst into tears of joy, but began soon to speak in the following words: "I am called upon by my guide to tell all of you the following: During my last journey which I made to (I must call them what they are) the damned, I heard the following amongst them. Here children curse their parents, and parents their children; I heard some of them say, 'I curse the second when I was conceived, and the hour in which I was born; why did I not as a monster come into the World, and why, like the tenderest suckling infant, was I not by violence deprived of life as unfit for the Earth which I inhabited, and on it committed all sorts of crimes?'"

"My guide tells me during my journeys to the Sun I shall obtain an additional guide, as I otherwise would not be able to endure the splendor, and he is my cousin Gesman, named George Goelz." She then burst again into an ecstasy of joy, after which she was asked the employment of the blessed spirits, and she answered: "They have to learn; I count here eight teachers, for learning never ceases throughout the Eternal Eternities (as my guide expresses himself), the use of which words by him I do not comprehend."

"My guide tells me many, nay an innumerable multitude, who appear very learned in your World of sin, and distinguish themselves, arrive here, the most of them, as the greatest fools; they exclaim, one to the other: 'We fools have missed the right aim!' Let no one be sparing of, and put off his repentance to his deathbed. What I tell you, I say to every one: previous repentance must prepare us for death, but not death lead us to repentance; we must become dead to sin here in this transient World, if we will not perish eternally; to gain salvation, is truly no trifle. Man must be born anew, and regenerated."

### THIRD JOURNEY INTO MERCURY.

On the 13th of November the somnambulist fell into

a lethargy at the precise time she had predicted. She said: "I am again conducted into a city, called Mesopotamia; here also such blessed spirits as dwelled on the Earth, have for the present their home. It is always to be taken for granted that the purest love and harmony dwell with all the blessed; here nothing can be tolerated for a moment that would in the least disturb their felicity. Whilst I approach the building and hall, where I find the blessed at their meeting, I hear such sweet music and melody, that if all the musicians of Europe, as well as all its delightful singers, could be heard in concert, their music and singing could not in the least be compared with what I hear in this place. Mortal eyes would not be able to behold the beauty of the hall, the gracefulness of the blessed spirits, especially that of the teachers, who wear crowns on their heads, by which they are distinguished from the rest, or mortal ears to hear the sound of the music."

At the instance of a theologian, the question was addressed to her: "Of, and from what class of people the blessed inhabitants do consist?" A short pause ensued, and it was plainly observed, that she was consulting her guide; whereupon she said: "Have I not every time said that inhabitants from the Earth are here? by whom I meant those of all nations and sects of religion. Are you unacquainted with that passage, or tenth chapter of the Acts, wherein it was shown to the Apostle Peter in a vision, that God pays no respect to persons, but in every nation he that feareth Him and worketh righteousness is accepted of Him? This is the state of things in blessed Eternity. In regard to nothing do mankind deceive themselves more than in their judgments respecting such as are deceased. My guide just now tells me, that in Eternity justice and impartiality prevail to such a degree, that the keenest human understanding would be unable to comprehend it; that no departed soul receives to the breadth of a hair, either too much or too little, be it either punishment or reward; but both are balanced

most exactly; that the Eternal Wisdom knows how to equalize everything so well, that we shall be more than surprised."

Having finished this speech, she said voluntarily: "This day questions may also again be put to me concerning deceased persons; my guide tells me that he will remain longer with me." Thus called upon, a much-afflicted mother of this place came forth, who desired information relative to her son, named G—— S——; he had learned the mercantile business with G—— H—— K—— S——, in St——, and had gone on a journey of business by order of his employers, the 28th of October, 1819, to W——, in the Oberamt Geisslingen. Between H—— and E—— he lost his life; not until some days had elapsed his body was found near O—— in the Neckar, and taken out still quite recognizable; he was twenty years of age. Much was said of this unfortunate accident; some even suspected that he had thrown himself into the river Neckar, but as he could not be charged with the least misdemeanor by his employers, being beloved and esteemed by them, nothing else was to be supposed than that he had been violently murdered by some highwayman, in order to gain possession of the mule which he had ridden, laden with some hundreds of florins in cash.

Being asked what had happened to him, and where now his soul was, she replied as follows: "Whoever has considered S—— as a suicide, has done him wrong, as he was not such, but he was violently massacred. First he was flung from his beast to the ground; and then received some severe cuts, which caused him to faint; then he was thrown into the Neckar, whence he could no longer save himself, owing to what before had happened. He that committed the murder entirely missed his aim; he had believed that the creature would stay with its rider, but it escaped and the murderer could not overtake it, because it hastened in full gallop to St——, and brought to the legitimate owners the full amount of

the money. The murderér is still in this World, but on account of his bad conscience enjoys no rest neither day nor night. The unfortunate youth, however, dwells in the city of Mesopothamia; just now he is pointed out to me by my guide; he plays on a harp and is very happy. His parents are, by all means, to compose themselves, as he certainly would not return if the whole World was bestowed upon him."

Of this story the somnambulist had hardly known anything, and as it was related by her, so the events had occurred according to all the proofs extant; all the persons present were astonished at this narration in so profound a slumber, particularly as the somnambulist had also never known the youth.

Revealing so many remarkable things of the other World, and speaking of still more important journeys, she was asked at the instance of a clergyman, whether she would not also attain to a contemplation of God, when soon after she replied: "This is not granted to me, my guide tells me; the highest gratification which will be permitted and granted to me, is that I will be allowed to cast a glance at the New Jerusalem, where I shall be permitted to see but a part of those attendants who wait on God. My guide tells me: that the least sin is great enough to bring man into a state of unhappiness, if he attain not during life, to a knowledge and pardon of the same, through Jesus Christ. Good deeds and a course of righteousness must proceed from the purest love of God and Jesus Christ. In one minute my journey commences." During the same time she was asked, how Mercury was formed and constituted; when she said quite briefly: "Like the Earth, but every object is infinitely more ennobled; during my fourth and last journey thither, which I shall perform next Thursday, the 15th instant; in the afternoon at one o'clock, precisely, I shall be permitted to look down from it upon the Earth."

#### FOURTH JOURNEY INTO MERCURY.

The 15th of November, at one o'clock in the after-

noon, she fell again into a sleep, at the time predicted. She was asked when she would begin her journey, to which she replied: "Just now; and in seven minutes, as I did before, I shall have performed it." This again proved correct to a second; when she had arrived, she said: "I am again conducted into a city, which is called Tilia."

"This time also I am led to the blessed, that have their home here; the building is uncommonly large." Inquiry was made of what materials it was constructed, and what it looked like; to which she replied: "It is built of stone; but on Earth I never saw any of this kind; they are transparent, and of a clear white. In the hall, the interior corresponds with the exterior, as also was the case with those which heretofore were shown to me. This hall is of immense length and proportionable breadth. The blessed sit in three divisions, as at a table, and each has three teachers, who, as said before, distinguish themselves by crowns, more brilliant garments, and scarfs tied around their loins; and although the blessed that are here, have also a very handsome appearance, yet the others visibly excel them. A mortal eye would absolutely be incapable to look upon the splendor that exists here, and this, my guide tells me, is far inferior to what hereafter will yet be shown to me, for if that, which I actually perceive, was shown to a person of the Earth but for a few minutes, he would become quite disqualified for our terrestrial World."

Then she was again asked concerning the occupations of the blessed, to which she replied in a somewhat serious tone: "This question appears superfluous; did I not say before, that the employment of the blessed consists in singing and praying, the worship of God, His Son, and the Holy Ghost, and in learning? this never ceases to all Eternity. They now sing the hymn: 'Lord God, we praise Thee.' The teachers stand at the head, and are leaders. That I might but be permitted to stay here! but this is at present refused me. I constantly learn more, and shall, agree-

ably to the express injunctions of my guide, never discontinue my exhortations touching a real repentance and reformation." The following questions were put to her at the instance of Mr. M. E., pastor of this town: "What fate did the poet Goethe, recently deceased, meet with?" "He is a teacher in the Planet Uranus." Inquiry was made after Henry Jung (called Stilling). "He holds a considerable station as teacher in the Planet Jupiter." Inquiry was made, and concerning each separately, after the fathers of the Church: Luther, Melanchthon, Arndt, Spener, Bengel and Lavater; to which she answered in regard to each respectively: "These are no longer teachers, but they are servants of God; for the servants of God have to attend the throne of God; for although God does not stand in need of the advice and aid of the most blessed spirits, yet the holiness and glory of his Deity requires servants to bring orders, and again to commit the same to such as are less blessed, for execution. My guide, too, has to call for orders, but not on God Himself, but he must apply to the servants, what he may show me and how far he may lead me, for in the empire of felicity reigns the very greatest and best order; from it there is no deviation by the breadth of a hair."

After a short pause she said: "I have asked my guide how it is possible that the orders of God can be brought and executed so quickly? Regarding this he has informed me as follows: 'The blessed spirits travel much quicker than lightning; they go far very soon. In the same manner, blessed spirits are also able to pay visits to each other, the higher to the lower, and again the lower to the higher; but to do so, a permission is always requisite, which is refused to none, but the one as well as the other must again return to the place assigned to him.'"

She became quiet again, and another question was put to her, where the Prelate Oettinger had his residence. "My guide says that he is at present in the Planet Uranus, playing on a harp." This declaration excited much attention, especially of the literati, who,

from his writings and other accounts, were acquainted with his conduct in life, because they knew, that with playing on the harp he chiefly amused himself in his hours of relaxation, and that it was the most pleasing musical instrument to him. Besides this, she was asked concerning several individuals, whose residence she indicated to be in different heavenly bodies. After replying thereto, she said: "In the Moon, in the Sun, and in the heavenly Jerusalem are the habitations of the blessed. In every Star there are inhabitants, not one of them is empty; if I should have to travel to all, it would require a long Eternity. As to those, of whom it can be foreseen that they led no good life in this World, forbear to ask me, because I would have to omit answering your questions."

Hereupon she again became silent, but soon after held such an exhortation to all that were present, that there was not one who did not burst into a flood of tears. First she depicted the situation of the damned and unhappy as wretched and deplorable, and then continued: "The hymn, 'O, Eternity, thou thunder-bolt,' speaks most awfully of damnation, but this is but a type of its horrors; if I would speak of it for days, I would be unable to depict more than but a part of their magnitude. The third degree of damnation is too terrible and painful; there is not a second of alleviation ever occurs, but the torments recommence constantly anew. If, when I was led thither, the vesture of my guide had not given me a little light, I would have been quite unable to observe them in detail, on account of the dense darkness which pervades the place, although I only entered a little distance, and therefore could but contemplate and behold the least part thereof. How will, she exclaimed with enthusiasm, the atheist and deniers of a life hereafter, who yet are living, be astonished that they have so shamefully erred in their opinions and deceived themselves in their views. If they could but hear one of their companions, who knows everything now from his own experience, moan, wail, sigh, and speak for a minute, cer-

tainly they would repent in dust and ashes, in order to escape from this place of torture."

During this discourse she was full of enthusiasm to such a degree, that it cannot be written down with what emphasis she spoke. Lamentable as on the one hand she described the situation of the damned to be, so on the other hand she glorified that of the blessed, and repeatedly besought every one most earnestly to become converted with all their heart and soul. "Consider only," she said in conclusion, "the word eternal, where no longer any end can be looked for. I will pray my guide to interpose particularly in my behalf with God, that I may in this World be well purified."

She then again delivered such an impressive exhortation, with so great a zeal and decorum as to excel those by far, which have been enumerated already; all that she said was referred to by her in the Word of God, the Holy Bible; without exaggeration, nay with justice and truth it may be said of her, that the best orator on the pulpit could never have proved himself her equal; a cold shuddering seized every person present, and tears streamed from every eye.

"Let every one be most carefully on his guard not to give the least umbrage, by words or deeds; bear it well in mind, and engrave it deep on your hearts, that an account must be rendered to God of every useless word, if we do not previously obtain a knowledge and pardon for our sins, for in the next World the sins of man are so vividly put before his eyes, that he can remember each of them as clearly as if they had been committed by him but an hour before. You will not agree with me when I tell you that God condemns even for love, and yet it is so; for God is nothing but love, and His justice requires it, that an unrepentant and stubborn sinner should perish."

#### VISIT OF THE GUIDE.

The 16th of November she arose with great anxiety and continued to complain of it more and more the whole forenoon; after eleven o'clock she fell into a

sleep, which often recurred, but never did her guide appear; she also always awoke of her own accord, but her anxiety did not cease. At half-past three in the afternoon her sleep became more profound; when it had lasted nearly six minutes, she assumed an air of gaiety; being asked what this meant, she said: "I perceive such a brightness as is usual when my guide comes to me." After the expiration of a minute she actually received him, and she said directly: "This time he does not accompany me on my journey."

But soon after she burst into a fit of weeping on her own account, and then said: "According to my opinion I had considered myself better and more pious than what I really am, but now my guide shows me the scroll of my sins; it is very large; much is recorded in it that I never thought sinful." Then she exclaimed with the greatest energy: "To how great an extent must the register of sins increase of a man who attains an age of sixty, seventy, nay eighty years, even supposing that he did pass with the world as honorable, moral, and popular, liable to the charge of no offence such as we call vice. Of those who wantonly extend their register, I forbear to speak, only I cannot neglect to repeat, that mankind, be they told ever so plainly, will not believe how rigidly God judges every sin. Not only those we commit by words and deeds are entered upon the register or scroll, but every bad thought is also charged to account. I do not know how to express myself, but it appears to me, as if the register of my offences laid open before me, was stated in columns, in such a manner, that everything done by deed, word and in thought, was each separately enumerated."

#### FIRST JOURNEY INTO VENUS.

The 17th of November, she made her first journey into Venus. This journey she predicted so early as the 10th of November. Then she was asked what other journeys she would perform after this. Whereupon she said: "Again into Venus. When my journey to

Venus shall be completed, I shall make a journey into Jupiter." Finally she was asked whether she could not look down upon our Earth. When she said: "Yes, it looks blackish and appears to me not larger than a large ball, such as children play with. Now I commence my return, and will perform it by two minutes sooner than my journey hither."

#### SECOND JOURNEY INTO VENUS.

The 19th of November she made her second journey into Venus. Having laid herself down, she said: "In six minutes I shall accomplish this journey," which again proved correct to a second; she then said of her own accord: "Now I am again in a city, called Zeniria." Having composed herself, she was asked whether questions might also be addressed to her this day; to which she replied: "Yes, but by no means such as are useless and of no avail."

Then inquiry was made, at the instance of a clergyman, concerning a clergyman, named Helferich, who for more than seventy years had not been heard from, who had not returned from a walk, whose fate to this hour remains unknown, not the least information concerning him having transpired; his relations having conceived the very doubtful opinion that, on account of his remarkably pious course of life, and having been so zealous a defender of religion, he might have been removed alive to the abode of the blessed. To this she replied: "His relations and friends have erred in their opinions; he was killed by enemies, who would not tolerate his zeal, and he was buried with all his clothing, near and under an oak, which has long since been cut down; if it had been dug up by the root, his bones would have become visible. His soul lives now in Uranus, where he is appointed as one of the principal teachers."

After this, then inquiry was made concerning the learned and pious, principal teacher of the court, Dr. Storr, who died at Stuttgard, the 17th of January, 1805; whereupon she said: "My guide says he is a

servant of God." Then the martyr Huss was inquired after, and the following answer was given: "He too is a servant of God, and stands at the right hand of Luther. The prophets and apostles are all servants of God likewise, for God is surrounded by innumerable servants." Another literary character caused inquiry to be made relative to the Emperor, Joseph II. when she said: "He is in Uranus." The question was then put: where Gustavus Adolphus, King of Sweden, had his residence. "He," she said, "is in the Sun, an elect of God, and enjoys a great felicity." Finally inquiry was also made after Pope Clemens XIV, known in history as a pious and upright man; of whom she said: "He is appointed as an eminent teacher in Saturn."

The question was then also stated, how the Planet Venus was constituted; to which she replied: "It resembles a world, but it is far nobler; upon it are beautiful plains and also mountains, but not as many as on the Moon; trees are here, and the most splendid parks, and the finest flowers. Next Wednesday I shall again ascend a mountain in Venus. I see again a great many blessed, and those of all nations and religions; let no one believe, that to profess this or that religion, induces a preference in Eternity. God does not judge according to this or that religious profession, but agreeably to the heart, in which real piety and a living faith in the Redeemer of the world shall exist. Amongst the many nations, tongues and languages, that are here, reign the greatest love and harmony, and all know each other. My guide tells me: 'It is true, you cannot explain it to yourself, the origin of so great a love and harmony amongst such a variety of nations from your sinful World.' My guide does add, 'for here there is no longer any disputing about religion, where this one will reproach the other, your doctrine has these defects; and the others, yours has those.' My guide says: 'here the many syllogisms carried to so great a height, are all dropped, for to every one it is but too obvious why it is so and not otherwise; for here

there is an end at once to much of the patch-work in many, many things of your World.' "

She exclaimed, replete with a reverence visible on her brow and all her features: "Holy! Holy! Holy is the Lord God, our God! O! if but the heart of every human being was somewhat impressed with the greatness of God, the names of God and his Son would not be so often used in vain by all mankind; this sin is one of those which are not acknowledged by man, yet are great trespasses, not one of which will be left out of the account."

. THIRD JOURNEY INTO VENUS.

The 21st of November she made her third journey into Venus. Having arrived there, she said: "Now I require yet two minutes before I shall arrive at the mountain, which I have to ascend." And when arrived there. "Now I require four minutes to ascend this mountain." Both of which proved correct to a second. Then she continued: "Be it known to you, the mountain is called Tillig; now I shall require yet one minute before I am conducted on what appears to be a kind of a rock, yet is no rock, but quite another sort of stone; it is quite brilliant. I had to ascend up one hundred and eighty steps, which were all pretty high; here the progress is by no means so rapid as it was on my journey hither from the Earth; this is effected in the same manner as it is done by men; the path and stairs to the mountain and upon the mountain are very narrow; around the stone, upon which I am led, there is a splendid railing for the surface of it is small, and exceeds not the double breadth of a table. Thence I overlook a great part of this Starry World, on which there are many towns, but as far as I can see, fewer mountains; I only perceive one yet, which, however, is lower than the one I have ascended. But I lack words to describe all the beauties which exist here. If the inhabitants of Earth would believe that the enjoyment of felicity is so delightful, certainly the Earth we in-

habit would be quite different; but as it is, it is full of wickedness; I say not too much, if I say it is a world of devils."

"All the Stars are, as I have stated several times already, nothing else but worlds only that I cannot bring them in the least comparison with the World we inhabit, for here everything reflects rays of brilliancy and light. This star shines even on the Earth so brilliantly; imagine then, how beautiful it must be when you arrive upon it." Appearing to rejoice thus with all her soul, the persons present were diffident to question her; yet after a short pause, she resumed then of her own accord.

"I see here no blessed spirits walk about, and yet is the mountain more transcendently beautiful; my guide contents himself at this time entirely with my own delight. Below, at the foot of the mountain, there is a lovely park laid out, the trees standing all in the finest order; they look like firs, but they are not. There are several paths in various directions, but they are extremely small; flowers of various kinds are also here, exhaling so delightful an odor, that I am unable to convey to you the least idea thereof; I cannot in the least compare them with any flower on Earth, be it ever so odoriferous. Around the mountain, too, there are florets, which are more diminutive, but of as delightful and refreshing a scent; and the green surface, which we call turf, is truly beautiful. Everything, as I have already stated to you, reflects the most splendid rays in all possible colors, and there is nothing left me but to admire. In two minutes I shall again leave the mountain."

#### FOURTH JOURNEY INTO VENUS.

The 23rd of November she fell into her usual trance, at the time predicted; no sooner had her guide appeared, than she said: "In six minutes I shall be again in Venus." Having arrived on the spot and in the city she was to visit, she was asked its name, and replied: "It is called Sodias; one city is always hand-

somer than the other; the gates are, to be sure, spacious and magnificent, but the streets are narrower. The blessed that live on the south side, have a preference over those that inhabit the north or left side, because the former will be removed somewhat earlier to a place of higher felicity, for everyone that is blessed, passes through several habitations, before he attains a higher felicity."

After perambulating the city, she said: "I am again conducted into a large and splendid building which stands without the city. In it I have to ascend a flight of twenty steps; the stairs are not very broad, but exceedingly beautiful, and the railings are so magnificent and bright, that I do not dare to touch them; I hear delightful singing; I come to the doors of the hall, these excel in beauty. I enter and listen to the hymn, 'Praise ye the Lord, the mighty King of glory.' At the head of each row stand the teachers; they again bear marks of distinction from the learners; their faces appear supernatural and bright. At the side of the hall, but somewhat elevated, nearly fifty are standing, who play upon harps."

She was then asked how these harps were formed, and she gave the following account concerning them: "They are not unlike the harps used on Earth, but they are far more elegant and handsome, and the tone which resounds from them is heavenly. The splendor, love and harmony, which reign here amongst the blessed, I am unable to express with words, or to convey an idea thereof; all I say is too incomplete."

She was then asked whether she did perceive or meet with any animals like those on our Globe; whereupon she said: "As yet I have neither perceived nor seen any." She was then asked whether she would not also come into Paradise, where the malefactor, who suffered with Christ, found a reception. To which she replied: "Yes, but this will happen during one of my last journeys. I must yet mention something else; the hall, which is shown to me to-day, is not near so full as the one in the Moon; and I have also met

with far more blessed spirits in the Stars which I have already visited. To attain a felicity such as exists in Venus, infinitely much is required; improvement in Eternity does not progress so rapidly, but only from step to step."

She now again delivered a very serious discourse to all, and concluded with most heartfelt prayer that they might all use every possible effort to be saved. After this she was again asked whether the blessed were always in the hall; when she said: "No; but I have told you once already, that they have their habitations in the city; when they are in the lecture rooms, then is the city as if it were depopulated, whence it happens, that I never see any one in it. They also perambulate the environs around the city, in which there are the handsomest gardens; but the paths in them are all very narrow, and yet very pleasant to walk upon; there are flowers so beautiful as the Earth neither does, nor can produce, for the soil does not bear them; these retain their refreshing perfume, nor do they decay; the blessed also never become weary of them, for my guide tells me that they constantly discover something new in them, which inspires them with admiration and the greatest veneration for the infinite greatness of God." These words she also again connected with a very serious admonition to repent and become converted.

#### FIFTH JOURNEY INTO VENUS.

The 25th of November, she again fell into a trance, as had been predicted by her. Having received her guide, she said: "In six minutes I shall have completed my journey hither." When she had arrived on the spot designated, she commenced to speak. "Now I am taken into a most beautiful little park; I shall require three minutes for my passage through the same. The trees stand in well-arranged rows, they are all of the same height and thickness, and their tops incline towards each other in a most beautiful manner. This scenery always remains handsome and agree-

able; no tempest injures it, no cloudy day deprives the same of its pleasantness, and neither frost, cold nor snow derobe the trees of their foliage or strip the flowers of their bloom, in Eternity all changes of this kind have ceased."

"Now I come to what appears to be a gate; it is of the size of a common gate, and has pillars, which are quite round, and although white, yet their whiteness is mixed with a rosy redness, and as I often am at a loss to describe beauties, I must also now be silent."

After a short pause she continued to speak: "Now I am introduced into a garden, which appears to be surrounded by a wall; at the entrance or gate stand two pillars, adorned above as with crowns; the stones are again of a peculiar kind, they are white, or a blue shade, and resemble alabaster, but they are much finer; I observe no joints, the whole seems to be composed of one piece. To describe to you the beauty of the interior of the garden is impossible for me. The perfume exhaled by the flowers and herbs in this spot, my guide tells me, no mortal could bear. Here are also trees, and upon several I see the most beautiful and delicious fruits."

She remained quiet during a few minutes, when she re-commenced and said: "I have asked my guide how it happens that the blessed who are here, having adopted refined bodies, yet do they speak, sing and play upon harps, and when I stretch out my hands to touch one, it is as if I were to seize a shadow; whether they enjoy the odor which prevails here, and the fruits that are on the trees. Whereupon my guide tells me: 'you are but spiritually here, not with your soul, and yet you partake of the delightful scent, but the blessed enjoy it in a much higher measure. As respects the enjoyment of the fruits, the matter is thus: they do not eat them in reality, but they derive from them a sense of taste, as if they actually enjoyed them.' My guide further tells me: 'when a person dreams (which is the constant waking of the soul) it often happens to him as if he had enjoyed the most delicious viands,

fruits and beverage, and when he awakens he finds that his body and soul are empty; with the blessed it is different, although they do not taste them, find themselves satiated. Whilst wandering through the garden with my guide, two created angels pass me, who look upon me with the most cordial love and affability. At a distance I again see six created angels, who are coming to meet me; they pass in a similar manner."

"Now I am led into the city named Sorizzia, which is far handsomer than the former; of this beauty I can give no one an idea. The road thither from the garden is of a bright red color, but also narrow; the gate or entrance into the same is adorned with several magnificent little towers, which are inexpressibly beautiful." Whilst she wandered through the city, nothing was observed on her features but an extraordinary indication of astonishment; after thoroughly passing through the same, she said: "Now I am again taken into a great edifice, where those blessed that live here hold their meetings; before it there are four flights of steps, in the interior I have again to mount a flight of twenty steps; if the former were splendid and beautiful, these are much handsomer; before the entrance into the hall, two bright red columns are erected, which are more than admirable."

"Just as I am entering the hall, my guide shows me a youth of twenty-one years, from America, who arrived here but two hours ago, who died of the cholera; this morning at eight o'clock he was attacked by this sickness, and at ten o'clock he was already a corpse. His father, a clergyman, is sixty-one years old, the mother fifty-six, and he also has three brothers and sisters." When she was asked where he formerly lived, she named: "Philadelphia." Then the name of the father was also asked, but she replied: "Be satisfied for the present with this. The joy which pervades the blessed, if there be one introduced amongst them straight from the World, is inexpressibly great. In our World, kings and great lords are often received with extraordinary pomp, music and honors,

but these are worthless gewgaws in comparison with those displayed when a blessed spirit is taken to his home. The music, songs and joy which pervade Heaven can neither be described nor expressed." She resumed: "If a blessed spirit is removed from this to a higher degree of felicity, he is consecrated by the teachers present, and thence he is accompanied by the created angels. During my last journey into Venus, my guide tells me, I shall be permitted to witness such an act of consecration. The created angels bring with them the orders that this or that person be qualified for a higher felicity."

"Again I must remind you, that in a state of felicity there exists absolutely no respect of persons, for God only judges according to the heart. Here there is no privilege, no preference granted, neither to religion, nation, sex, nor descent. In the empire of Eternities reigns alone a true and just equality; in this World it is as impossible to establish it as to find it; this is only possible in such regions where neither self-love, nor pride, hatred, envy, strife, etc., exist any longer."

#### SIXTH JOURNEY INTO VENUS.

She again fell into a trance on the 26th of November, and required precisely the same time for the performance of the journey, as she had done before. "I am again conducted by my guide into a city, called Sora; but it again is handsomer than the former; the farther I proceed, the more glory I behold. I hear music resounding from harps, but as yet from a considerable distance. The gates and buildings are again handsomer than the former, the street through the city is again not wide, but is exceedingly beautiful. Ah! so manifold is the magnificence, that I am at a loss where to begin, and find that I have omitted to state so much of what, nevertheless, can be so easily comprehended, namely: that the buildings in all the cities are like each other, only with this difference, that they increase in beauty as the felicity rises in degree; it appears as if one side of the street was but one

building, but it is not so; the whole of them are also amply provided with the most splendid windows; by-streets, I have never observed."

"Now I am led again into a splendid edifice without the city; the windows in this are again as large and beautiful as they were in those in which I was heretofore; to give you but a very small comparison, I must say: it appears as if the windows were illuminated by the rays of the setting sun, assuming and reflecting a yellow, gold-like luster. I have again to ascend twenty flights of steps; if the stairs and railings in the former buildings were handsomely and splendidly executed, these again excel them in beauty; before I enter the hall, I come to a large portal, for all the convention rooms which I have yet seen, and were shown to me, are all very high; but this is the case with them more or less, for these too are constructed according to the degrees of the felicities; at the entrance of this portal there are two magnificent, nay more than beautiful columns, the top of which are adorned with crowns, which excel in beauty."

She was asked whether she knew none of the teachers present; to which she replied: "Why do you ask, not having known them? A clergyman is here named Wurm; my father is well acquainted with his son. The teachers are also removed, and do not always remain in the same spot, as felicity constantly increases in bliss. The brightness by which the blessed are surrounded it is impossible for me sufficiently to describe. In the center of the hall which is large and very commodious, a very large crown is suspended. O! how will those that now scoff at my declarations, yet be cast down and humbled; if not in this World, certainly on the other side of the grave; let them be saved or not, they will every one of them have to give the testimony that what I have stated was the fact. God, the Omnipotent and Omniscient, is my witness, that truly I am no imposter; I proceed not a point further than what my guide says, and commands me to say."

She was then asked the number of the blessed here

present; to which she replied: "Their number is 2,384; but the hall could contain a considerably larger number. What I have so often said, is also here again applicable in the most extensive sense; that the harmony and equanimity of the blessed cannot be sufficiently praised and eulogized; as little am I capable to express the euphony of the music and singing." After a short pause she continued: "I have besought my guide, that if it coincided with the wisdom of God to cause the dissolution of my terrestrial frame, I might be permitted to remain here; but he tells me, that if that could even happen, I would not yet be qualified for such a state of bliss, but that I must first proceed further; that I should use every endeavor to deserve immediately such a felicity, but that this will require the most zealous care and vigilance."

On Wednesday, the 28th, I shall perform my last journey into Venus, when I shall be conducted into a temple, where those that attain a higher state of felicity will be consecrated by their teachers, and then accompanied by the created angels. My sincerest wish remains always this, that I might but be permitted to stay here!"

Unexpected to every one, she then said: "Henceforth I shall remain yet seven weeks in this situation." During those moments whilst her guide took leave, it was observed, that she paid particular attention; at length she was asked, what had been the purport of the remarks of her guide when he took leave from her; to which she replied: "He quit me with these words: 'The Lord bless thee and guide thee, and let His face shine upon thee, and be gracious to thee, and give thee His divine peace.'"

#### SEVENTH JOURNEY INTO VENUS.

On the 28th of November she performed her last journey to Venus. She said: "The city which I now pass, and which I shall but be permitted to wander through on my return, is called nearly like the one before, namely Sorr, and from its outside again ap-

pears to me to excel the other in beauty. I shall yet require four minutes in order to arrive at the temple that has been indicated, and which in our language has the name of the temple of consecration. I hear from a distance music and singing that excel in sweetness. Now I have passed the outside of the city, and am introduced into a garden. Ah! everything is divinely beautiful! Now I have arrived at the temple, the exterior, magnificence, height and beauty of which I am incapable sufficiently to admire. I am conducted into it; it is quite round and very high; all around it runs a gallery, upon which the singers and harpers are standing; these perform so delightful a music, that no mortal could bear it. The interior surpasses the exterior by far in beauty, and I am utterly unable to state the least particulars or to convey to any one the least idea of it. In the center of the temple stands the altar, on both sides of which two of the blessed spirits of those that died long since are standing, who, as it were, as witnesses attend it. Those persons or blessed beings who are to be promoted to a higher degree of felicity, I do not yet see. Now the doors are opened, and those that are to be consecrated enter with the quickness of lightning with the teachers. Now the holy and solemn act begins. Those that are consecrated lay their hands upon their breasts, but the teachers lay their hands upon their heads, and pronounce benediction over them; but what is said I do not understand; my guide tells me: 'it is spoken in a language, which as yet is unintelligible to you, and cannot be interpreted to you.' But with what dignity, yet profoundness of respect and humility towards God, the teachers stand here, and what virtue must be in their words, judging from the seriousness and reverence with which they pronounce the same, I am unable to tell; in like manner those who are consecrated stand here in the deepest humility, only with this difference, that the features of the latter seem to me to indicate a peculiar gladness. I am quite ignorant of what has happened to me since the termination of this act, the

witnesses, teachers, and those that were consecrated have at once disappeared, and music and song have ceased to resound. Peculiarly indulged, I am permitted to stay two minutes longer, in order to behold but a few of the beauties of the altar; the least I can say of it is this: the altar is square and pretty large, each corner is ornamented with a high, round column of the thickness of a man, and the top of each with crowns, and around it there are again several smaller and thinner columns all transparently white and shining, the material which they are composed of I do not know; the plate of the altar is covered with a cloth of the clearest white silk."

She was then asked to what place those that were consecrated had been promoted; to which she replied: "They are removed into Jupiter, to which planet I shall perform my first journey to-morrow. This resembles a school; as soon as one becomes qualified for, and capable of a higher degree of felicity, he is promoted thither. To Jupiter I shall perform in all eight journeys. Now I return to the garden, in which the blessed spirits enjoy peculiar delights; everything with them is so child-like, yet far from being childish. In this garden are many paths; spirits walk to and fro, and often vanish again so suddenly, that I hardly perceive it. My guide has quit me, but this makes no difference; if I were only permitted eternally to remain here! The sweet scent exhaled by the flowers and trees is stronger than heretofore. The garments of the blessed are shining white, but the teachers wear crowns upon their heads. I approach the city, and again hear the most delightful music, but I am unable to mention a single tune. The city is exceedingly beautiful, and the environs are quite level and extremely pleasant; alas! that I have to leave them. Now my return commences. In four minutes I shall have performed it."

#### FIRST JOURNEY INTO JUPITER.

The 29th of November she made her first journey

into Jupiter; she stated that she would perform it in eight minutes, which proved quite correct. On her arrival there, she said that another minute would be required until she could arrive in the city. When she came to it, she could not sufficiently admire the beauty and height of the gate, and still less describe it; she remarked that the entrance into the same was pretty wide, but the street through the city narrower, yet very handsome nay, admirably beautiful. The city was called Narr, surpassing all those in point of size and beauty which had been shown to her in the Stars she had previously visited.

If she had hitherto exhorted every one present to repent and reform, she now admonished them with so great solemnity and zeal, that the best orator could not have emulated her. She reminded every one very emphatically not to be saving of their knees whilst at prayer to God, and continued thus: "The stubborn knees of our wicked race will yet have to bend, and the tongue of the scoffer confess that He is the Lord to judge the living and the dead. That man, who appears to the world wholly unblamable, sins notwithstanding a great deal, not to mention the gross, frivolous, and wanton sinners."

Having finished this colloquy, she said: "I am again led into a building situated without the city, in which there is a great hall; this again excels in beauty and splendor. The number of the blessed therein present, is not very great; they distinguish themselves from those I have met with in Mercury and Venus by this: that they wear crowns on their heads, which, however, are not very large; the crowns worn by the teachers are larger; just now they receive instruction, for which reason I hear neither music nor singing. Now I am conducted into a garden, at the beauty of which I am quite astonished and cannot sufficiently extol the sweet scent which pervades it."

#### SECOND JOURNEY INTO JUPITER.

On the 30th of November she fell again into a

lethargy. She said: "Now I am conducted into a city, called Raguel, which is handsomer than the former; I come again into a large edifice without the city, and have to ascend in it again a flight of twenty steps ere I shall enter into the meeting hall. Whilst I am led into it, a hymn is sung after the melody: 'O, Jerusalem! thou beauty, how splendidly thou shineth.' The number of the singers here present is not large; they sit apart; their garments, as well as those of the teachers, of whom I count six, perfectly resemble those which I have described during my last journey."

She urgently and seriously admonished her parents to educate their children, in the first place, with love, and then, if it should become necessary, with rigor, continuing thus: "My guide tells me that the number of parents who did ill educate their children, gave them bad examples, and even led them astray into the commission of sin and bad actions in which they participated, whereby both parties came to be damned, cannot be counted; for children being a gift of God, their blood will be demanded of their parents; instead of increasing the number of the blessed, they diminish it. Not only will the mischief extend to the one party exclusively, but children, who have received a bad and wretched education, generally again bring up bad children. Ah! dear parents, think of the damnation parents may load upon themselves; the charge will not remain confined to them, but will often descend, as my guide tells me, to the fifth and sixth generation, and still much farther, during the whole of which the one will cast the blame on the other. O! how sincerely I desire that each of the parents may rightly consider the measures they ought to take and pursue in regard to the education of their children, for it is of vital importance. As soon as a spark of intelligence is displayed by a child, the foundation must be laid for that which is noble and good; if even not all the precepts that are given them should strike root, many will, and good examples set by the parents, leave a

lasting impression upon their minds." She then emphatically recurred to the inexpressible punishments that await the unhappy and the damned, etc., repeatedly exhorted to serious repentance and conversion.

### THIRD JOURNEY INTO JUPITER.

The 2nd of December she performed her third journey into Jupiter; during her second journey she had mentioned that precisely a quarter before one o'clock she would lie down, which happened so to a minute. Having received her guide, she declared that this time she would perform the journey thither in but eight minutes. Approaching the city, she commenced to speak thus: "The further, the handsomer! The name of this city is Gidon; the gate that leads into it, is again beautiful. How much I desire that but one of those now present could cast a glance on it and at the city, but I know that to the eye of a mortal it would be quite insufferable; I can hardly bear their splendor and brilliancy. The pavement is composed of large flakes of stone, of a bright red color, well joined into each other; in the other cities it consisted of flakes of stone, partly of a white, and partly of a yellowish color. In this city I again perceive no inhabitants; my guide tells me that none dare stay when instruction is given, nor does any one choose to absent himself, and that for this reason the cities are so vacant, but that when the lessons are ended, every one returns to his dwelling, that everything has its appointed time, although my guide does add 'in Eternity there is no longer any reckoning by time.' Nor have I as yet noticed in all the cities, through which I have passed, any watches or clocks; nor is there any need thereof, for here it is quite different, inasmuch as night never lowers on the blessed; sleep overcomes none, for everything like human infirmity has ceased here."

"Now I have already passed through the city; I am again conducted into a building situated without, which is called the meeting-hall, a name which the

former also bears; the building itself is more than beautiful; I have, from within the interior to ascend five and twenty steps before I can enter the meeting-hall. I am introduced into the hall, which again excels the former in beauty; it is very high, and every twentieth pace chandeliers appear to be suspended, but they are none, (because candles are here needless) notwithstanding they reflect a strong light and brilliancy. Here, also, six teachers are appointed; they wear crowns that are all equally beautiful; their faces and garments shine with clearness; the blessed, too, who are receiving instruction, wear crowns, with this difference, that they are obviously smaller than those worn by the teachers. The number also of those present is by no means large. The harpers stand elevated and wear crowns like the learners. I have already been asked how many strings there are upon a harp; I count ten of them; but they are more than beautiful; the singing and music surpass all human comprehension."

"My guide tells me, that to an intuitive vision of God I shall not arrive, that the indulgence to be led into the city of God, the New Jerusalem, and to be permitted to see some of the servants of God, amounts to a great deal; that he, himself, has not yet seen God, it being a great favor to be permitted to see only the city, and to get into communion with the servants of God. But this I am by no means so to understand, as if God was not love in the highest sense; but that from His sanctuary all commands are issued, and the lowest and most despised are not unknown to Him; that all worldly governments, however absurd, are tolerated by Him and eventually lead to an excellent result. That it would one day make a mighty difference to the learned and unlearned in Eternity, to arrive at a knowledge of those counsels that appeared cruel to them, when only they will obtain a glimpse of the wise government of God. 'Ah!' added my guide, 'I cannot elucidate the matter further to you; what I have said must suffice for the present.'"

Then she resumed her discourse as follows: "My guide tells me, God aims at a complete salvation of every one but this must be preceded by real repentance, and regeneration; unless man has first undergone this change, it is impossible. No matter how great the number of persons that perish, every one is lost by his own fault. There is not a human being, especially amongst those to whom the Word of God is revealed, who does not often receive a gracious call in many ways, and by different means; but he that rejects and will not listen to the same, must take the responsibility. Be assured, that mankind will after death be made most visibly sensible of this, whereby they will become their own accusers. Those that now judge me with so much derision and contempt, will learn by their experience, that I have spoken the truth. Not those hereafter will be my judges, but God is the judge of my cause. God is certainly a God of mercy, but His justice stands, as it were, in equipoise with His compassion. Only by a serious and firm adherence to a living faith in the Son of God, the Redeemer of the world, can salvation be gained. The Son of God is the only and sole Mediator and Intercessor between God and man."

Then she was asked whether there are also any stars beyond the Sun; to which she replied: "Yes, undoubtedly, an uncountable number; even in a fixed star, far beyond the Sun, is the New Jerusalem, where in fact, God has His abode; the greatness of God is quite inconceivable and incomprehensible, for every star has its inhabitants and is a world. If mankind would but in some degree conceive the greatness of God, or endeavor to comprehend it, they would melt with humility from a sense of veneration for the grandeur of God; the Earth is to be deemed as naught in comparison with the whole creation of God, yet notwithstanding all this is the love of God towards us of the human race so great."

She now became silent, and at the instance of a very well disposed person, the question was put to her,

whether every person has his guardian angel. After a little while she said: "My guide says, God suffers His Sun to rise over the good and bad, so also has His all-seeing eye every one under His own supervision; but this you must not so understand, says my guide, that this being the case, no misfortune can happen. Unfortunate accidents, or what are considered as such by mankind, do occur, being ordered by God; they lead to an excellent result, if even they should prove actual judgments, whether their extent be great or small. In order to answer the question which has been put, I must say that in the first place children without exception have their guardian angels and sentinels, adults and old people have them likewise; those, on the contrary, who deny a God, and consequently do not also acknowledge an immortality of the soul, cease to have a special guardian angel, because they are no longer deemed worthy of one."

After a short pause she said: "A person in the hall looks upon me with an air of peculiar affability. I cannot speak to her, and also do not know her very well; I will ask my guide who she is. My guide tells me, she is Barbara Bauer, of Weilheim, who died in the seventeenth year of her age, of a long-protracted consumption, and was purified in the crucible of misery."

#### FOURTH JOURNEY INTO JUPITER.

On the 3rd of December the fourth journey into Jupiter came to pass, which she again accomplished in eight minutes, and then began to speak as follows: "My path at first leads through a forest, the trees whereof stand quite in order; at the top they spread asunder, and then close together like an umbrella." She was asked whether there were any animals there, to which she replied: "No; in Ceres and Uranus, says my guide, I shall find animals. My guide tells me that men also commit great sin against animals, especially such as are created for their benefit, and thereby do incur a great responsibility."

“The forest I passed soon; I am now on my way on a plain towards the mountain, which is not far off. Now I have to ascend it; it has a height of 260 steps, on both sides of which the railings are erected because the mountain is steep, and the path again very narrow, but the steps and railings are again most beautiful. The mountain is surrounded by the most delightful gardens.” Then she was asked the name of the mountain “It is called Athanuel,” she said; “its figure is oval, and all around it stand trees well arranged in avenues, again meeting above, and through each avenue leads a narrow path; all the walks are covered with a brilliant greensward, glistening like precious stones, yet they are not such, it being easily seen that they are but paths.”

Then she was asked whether she did see no blessed spirits wandering about the mountain; to which she answered: “Not now; but my guide tells me that they often ascend it, and frequently walk around it, coming as they do, from various parts of Jupiter. I have reached its apex; if I could but always remain here; its summit level contains about half an acre. I see many cities and forests, but no mountain.” She was then asked whether on this star there were no oceans; to which she replied: “No; there are upon it some small lakes, but the waters thereof stand still; during one of my journeys thither I shall pass by one. Now I have to leave the mountain, by order of my guide, thence I am led into a garden, situated below at the foot of the mountain.”

She then continued to speak of her own accord, as follows: “In the regions of the blessed there is never any winter or storm, the climate in one is like that in another, all equally beautiful and agreeable. The difference, to be sure, between the habitation of the blessed and that blackish Earth, upon which we dwell, is so immeasurably great, that no comparison, whatever, can be drawn between them.” She then was asked, whether from Jupiter she could also look into the Sun, to which she replied: “This is impossible

for me from this place, because for the present his splendor would be insufferable to me, but you know I shall also go thither; the further I pursue my journeys, the more delightful they become."

Then she was asked, whether there are also any kings or potentates in the Stars, ruling and governing, as it were, the whole. After a short pause she said: "Is this not a pitiful question? There is but One who rules and governs the whole, and He is God, for it is written in the souls of all the blessed, from the lowest to the highest, and they hear it incessantly from their teachers, in what consists the will of God. I will give you a worldly example. If a prince or king had in his domains none but equally well disposed subjects, and all had conceived the same affection for him, and none offended the other, how pleasant, don't you think, would it be to live in such a country? This is but comparatively speaking quite a small type of the state enjoyed by the blessed, for amongst them reigns but one mind and one spirit. Charges and offenses can never take place there, else it would be no state of felicity. The teachers, too, deem themselves no better than the learners; respect, to be sure, exists for them, but not such as is servile, but a regard which is filial, which is a real delight to them, and, as it were, impels them to higher felicities. As it respects that which is the essence and support of all in this World, God governs it as well as the universe; let those, who ascribe everything to chance in nature, believe it or not, God is for all that, not by a hair's breadth the smaller. For God is in His attributes, so says my guide, to all Eternity, incomprehensible and unsearchable, to the created angels as well as to the blessed spirits. How should this be possible to the miserable, short-sighted bags of maggots of this World, who are but to be pitied, and not pitied only, but on account of their boldness, to be lamented? The judgments which these human beings load upon themselves, exceed comprehension; how blind and naked will they one day stand exposed!"

In conclusion she was asked, in what manner her guide had this time taken leave; to which she replied: "He laid his hands on me, pronounced the benediction over me, and dismissed me with the verse in the Psalms: 'Mark the perfect man and behold the upright; for the end of that man is peace.'"

#### FIFTH JOURNEY INTO JUPITER.

On the 5th of December her fifth journey into Jupiter she accomplished in eight minutes. Having arrived there, she said: "This country is quite level and beautiful, and on my return I shall be conducted to a small lake. Around the city, which I visit to-day, there are beautiful gardens, in which trees and the most beautiful flowers are growing; the walks are again narrow, but they shine so beautifully, as if they had been strewed over with filings of silver. The name of this city is Juda; the gate through which I enter is very spacious, immensely high, and has four towers which shine like gold; the street in the city in comparison with the gate is very narrow; the buildings are all alike handsome and of considerable height; everything is perceptibly handsomer than what it was in the city I last visited; the gate, through which I pass in going out, is perfectly like that through which I entered, when I was introduced. I am this day again conducted into a meeting or lecture hall; the building in which it is located is very large, the hall is in the upper story; in the interior of the building I have to ascend a stair-case of not more than twenty steps, the stair-case, as well as the railing, are again much handsomer than the former, as well as the hall, which is very long. What appear to be eight chandeliers are therein suspended, but they are none, and form, as my guide tells me an ornament to the hall. The number of those therein now present is not great, and I also see here four teachers; they are actually singing and perform music, both not very loud, but of delightful euphony; the hymns which they chant, as well as the melody I can, however, not state. The brightness of

the blessed here is already extremely great; if there was an acquaintance here from our World, I should not recognize him if my guide should not inform me. The crown worn by my guide is somewhat larger than that of the blessed who are here present, but again a little smaller than those of the teachers."

Here she was asked, where the region occupied by the children was; to which she replied: "This is in the Sun; there I shall also meet the greatest multitude, for the region occupied by the children constitutes a large part of the kingdom of God, nay an incomparably larger one than that in the Stars. Now I have to quit the room, and am conducted to a sheet of water, as I have already intimated. It looks like a sea, stands quite still, sparkles with light and clearness, and I cannot compare it with any water on Earth. A bridge leads over the sea, over which I am conducted; on each side I count twenty pillars, each of them about four feet thick; no alabaster is so clear and shining as these are; they represent the most beautiful gates, but are none; the pavement constructed over them is more than beautiful. The passage over the bridge is so wide, that five persons can walk alongside of each other; it is very long, but in the center somewhat elevated. The lake forms a beautiful circle, and is surrounded with a wall which shines like a precious stone; on the outside of the wall trees are standing all around like poplars all of equal height, and in the same manner over the bridge, only not quite so close to each other as around the lake; the trunks of the trees and their branches and foliage are more than beautiful, and exude the most delightful scent; the lake is called Bethsebada; it appears to me not to be very deep, for I can see, by reason of the clearness of the water, quite to the bottom."

She was asked whether the bodies of the blessed are transparent; to which she made answer: "No; but this is a fact, that their faces and garments shine more or less according to the degree of their felicity." After this she was asked, in what language her guide

was in the habit of speaking with her; to which she replied: "In the German language." Then the question was put, whether the unhappy could also perform journeys to the blessed, and vice versa, the blessed to the unhappy; to which she replied: "No;" adding after a pause, "but well may the damned," so says my guide, "cast glances at the state of bliss, which, however, is of but short duration, thereby increasing their misery and wretchedness, but not diminishing the same, which is so to be understood that the recollection, that they might be in the same situation with the blessed, increases their torment." Then she was asked whether the region of the unhappy and the damned is beneath or above the Earth, to which she answered: "Those that were shown to me, were above the Earth, but in no Stars; God has everywhere dominions and dwelling places which mankind can have no idea of whatever. Now I am yet led through a delightful copse of wood; as soon as I shall have passed through it, my return will begin, which I shall again complete in five minutes."

During her return she was asked whether the Planet Jupiter, which she was then visiting, was also called by that name in the other World, to which she replied: "No; its name is Nathan," and thus continued to speak. "I have now three more journeys to perform thither, then twelve into Ceres, namely every day one, then, after some short relaxations, shall I perform two and three journeys in one day, otherwise would the time during which I shall remain in this state, not prove sufficient."

#### SIXTH JOURNEY INTO JUPITER.

In the afternoon of the 6th of December, she performed her sixth journey into Jupiter. "I just now approach a city, which is again handsomer in every point of view than the former, and is called Laban. My guide shines more brilliant to-day than he did yesterday, his voice resounds with clearness. In three minutes from this I shall have passed through the city,

and I am again led into a building without the city, and in it, into a lecturing hall; there I have again to ascend a flight of twenty steps before I can enter the hall. Here again I meet with none but human spirits, who again have their instructors, but I have to regret that their number constantly diminishes."

After a three times repeated ejaculation of the interjection, Ah! she exclaimed with solemnity: "Why do mankind not incessantly strive to be saved? My guide tells me: 'the felicities in the Planet Nathan (Jupiter) are of a pretty high degree. How much will you be surprised when you shall visit the Sun and the New Jerusalem?'" Then she was asked, whether her guide could, of his own accord, undertake to lead her to the places she had mentioned, or whether he had first to obtain permission to do so. "My guide can do nothing whatever of his own accord; he had to bring permission from God Himself through His servants for every journey he has performed with me." From a peculiar motive, the question was put, where the first martyr Stephen was; to which she replied: "He is in the New Jerusalem, awaiting his fellow servants, although he also attends the throne of God."

#### SEVENTH JOURNEY INTO JUPITER.

On the 7th of December, at half-past twelve, she performed her seventh journey to Jupiter. "I now come to a gate, and thence again into a city named Bethel; this again excels all the others in splendor and beauty." Then she was asked by whom the cities that had been shown to her had been built and laid out, to which she replied with great gravity: "Is this not an absurd and miserable question? God, Himself, is the architect of the whole of them; for whatever He saith, that comes to pass, and what He commands, is called into existence. Neither the understanding nor the powers of man, nor of angels would suffice to construct such an edifice; no terrestrial handiwork, however scientifically executed, can ever be compared with one that is of heavenly structure."

I am now led again into a meeting or lecturing hall without the city. The windows shine so brilliantly that I cannot look upon them; I have within to ascend a stair-case of thirty steps, before I can enter the hall. The hall is again not full, and could contain many more. The gradations of felicity constantly rise in perfection; of those that are here, I again know none, although they were living persons; their forms quite resemble those of the human race, but the unearthliness of their features renders every one of them incapable of recognition. If I were but permitted to tarry here a long while, but my guide is always in too great a haste, telling me that he has also to attend to his calling in the Sun. Just now instruction is given by the teachers, but the words pronounced by them it is impossible for me to repeat. This I observe well, that the learners have attained to great proficiency; everything here in Eternity, whether great or small, is quite different from what it is in our World, and I know not how I could make any comparison that would be intelligible. Now the lessons are ended, and music and singing commence; both are again more agreeable and delightful than the former were; the hymn has the melody 'Shining is the Christian's innate life.' "

She was then asked whether she did not perceive any birds and other animals; to which she replied: "No; in Ceres I shall meet with animals, but none of those that existed in our World, but such as were created there. Now I have passed through the grove, and my return begins."

#### EIGHTH JOURNEY INTO JUPITER.

On the 8th of December she performed her eighth and last journey into Jupiter. "Now I again arrive at a gate the pillars are of a blue shining color, the city is called Israel; the gate of the city again excels the former in beauty. Now I approach the meeting hall of the blessed. One of the blessed comes to meet me, and seizes my left hand. Now I walk as fast as

if I had wings. I have but ten more steps to ascend; in a few minutes I shall have reached the top. With the angel, who accompanies me, I cannot speak, but he is very friendly and affable to me. Now I enter the hall, and the guide that accompanies me quits me, he is a teacher and places himself at the head; now I will, however, ask my guide who he is. It is the deceased Henry Jung, called Stilling, or the gray man, whom I have already mentioned in my fourth journey into Mercury. The teachers I perceive enjoy a trifling superiority over the learners, and are much nearer to God. In the center of the hall stands a golden column; several chandeliers seem also to be suspended, but in reality are not such, serving only as embellishments to the room, but do not illuminate the same, for the hall itself is refulgent with light and clearness. The number of those present is again small in comparison with the size of the hall, and yet, says my guide, there are blessed spirits here from all nations and religious denominations. There are people so foolish, as to say, where will God find room enough for all the people that have lived through all ages; these are very silly questions, for there is room enough and to spare, however long the World may exist; God never discontinues His operations, or ceases to form new creations. The lectures I have not been able to comprehend. For the present the lectures are at an end, and music and singing re-commence."

"My stay here appears to pass too quickly, and as if it had lasted but for a few moments. At the conclusion of my last journey thither, I shall also be permitted to look down upon the Earth. Now I am taken through an admirably beautiful garden, again accompanied by my two guides; the flowers and trees are here inexpressibly beautiful, and the sweet scent they exude, is more than refreshing."

Being on the point of quitting the garden, she was yet asked its name, to which she replied: "It is called Sodamna. Now I am permitted to look down upon the Earth; it appears to me as if I looked through a

window ; the size of it appears to me not larger than that of a small ball, such as children usually play with, and looks blackish ; I should not even mind it, if my guide did not particularly draw my attention to it, nor does it shine with any light ; but the Moon does. Jupiter appears to stand, as it were, in the center between our Earth and the Sun. My guide tells me, that from the Sun the Earth will not appear to me larger than the head of a large pin."

#### FIRST JOURNEY INTO CERES.

On the 9th of December she performed her first journey to Ceres and required for it the time of ten minutes, to a second. As soon as she had reached Ceres, she said: "My journey thither is always very quick, and my return still more so, but as soon as I have reached such a body, and wander upon it, then my progress is much slower. Now I want yet two minutes to arrive at a gate and in a city. In this region I see no mountains, the whole country around is perfectly level, but well do I discern some towns glistening at a distance, and also some forests, which are not of considerable extent. The town which I now enter, is called Gilliath, everything around me is again much more splendid and beautiful. On the gate, and at the buildings of the city, little towers are erected, which above are oval, and shine with the greatest splendor."

"The pavement of the city is of all possible colors, but the stones are so handsomely fitted into each other, that it appears to me as if the whole of them consisted of but one piece ; but this is an illusion, because every one of these stones reflects the rays of its color. That which the houses are covered with, and would be called by us roofs, seem above to be very flat, yet not quite so, being of a concave form, and shining most splendidly. If any one of you could behold with the quickness of a flash of lightning but one of the objects that were shown to me, such a person would sink to the earth as if thunderstruck. I am altogether in-

capable of expressing, how great the Lord God is; for it is impossible to form the least idea of the greatness of God. I now enter the meeting hall; not more than four teachers are present; they are actually singing a hymn, of which, however, I can neither state the melody nor the text, which is also accompanied by the sound of harps; having never seen any other musical instrument. The gracious looks, the harmony and reciprocal love which are visible here, I am utterly incapable to express; I walk about amongst them, and yet is every one affectionate and affable towards me."

She was then asked whether she knew none of the teachers; she said: "Hartman is one of the teachers here present. I now quit the meeting hall, and shall be led through a forest, in which I shall meet with birds created by God, but which did not come from our World. I require two minutes for my passage through the woods. Now I see the birds; how they sing and whistle so delightful! their forms are small, and their plumage is yellow and white; they are not at all frightened, for they fly around me and my guide; I now and then want to catch one of them, but they always elude me; I should wish so much that I could be able to bring but one back with me to the Earth, and should certainly cherish it well, but it is impossible. The forest is incomparably beautiful, there being not a tree in it, the trunk of which is crooked, and all stand in order, and are of an immense height; there are many walks in the woods, but they are all very narrow. On the trees I see no fruit, many resemble poplars, yet do not belong to that species of trees, for they are much more beautiful. Flowers, too, are here of the most superb kinds, and every color; I am sorry that I cannot name them; although my guide tells me their names, I am unable to repeat them. Now I am permitted to look down upon the Earth; if it had not again been pointed out to me, I should once more have overlooked it. It again does not appear larger to me than a whipping top, such as children play with, and it looks blackish."

During her return she was asked, whether dancing be a sin; to which she replied: “‘By dancing,’ says my guide, ‘no one has yet been saved, but an unaccountable number have thereby been lost; no man dances with a man, nor any woman with a woman.’ Think only of the sinful temptations which are thereby excited, how many have by that means lost their innocence and health; remember what the apostle Paul in general terms tells you: ‘Be not like those of the world.’ Dancing is, and always will be, more or less a sin.”

#### SECOND JOURNEY INTO CERES.

On the 10th of December she performed her second journey into Ceres. She said: “Near my guide an unhappy spirit shows himself, who fain would accompany us, and whose intention it is impossible for me to determine; he wants to take me by the left hand, but I do not give it to him. This uninvited guest had to retreat; now I require yet five minutes ere I shall arrive in Ceres. Now I have reached that planet; I see a number of cities at a distance; I shall to-day be led into one. Ah! the gate of this city is again much handsomer than all the former. Nothing remains to me but the most profound adoration and astonishment; I hardly know how to compose myself; my guide tells me that these felicities are already very considerable, but that they are much more splendid and delightful in the Sun, and in the New Jerusalem. The city into which I am conducted is called Gath; the pavements in the street and along the building are all alike transparent and beautiful, of various colors, and shining with the most brilliant hue.”

“As soon as I shall have passed through this superb city, and afterwards through the lecturing hall, I shall be led to a stream, of the water whereof I shall be permitted to drink. Now I approach the lecturing hall, which again is situated without the city; in the interior thereof I shall have to ascend thirty steps ere I enter it; each step is of another color, reflecting the

rays of that color. O! how infinitely great is God! Ascending the stairs I am met by a glorified spirit of the dead, of female sex, who leads me by my left hand; she died in her fourteenth year, has a beautiful crown on her head, and her dress is of so beautiful a whiteness, that it shines; I should not have known her, had my guide not told me who she was in our World, and to what family she belonged. With pleasure would I converse with her, but she gives me no answer, although she can speak with my guide. It is certainly a matter of great moment that the blessed know each other, from whatever family they may be descended; but the same is also the case in regard to the unhappy. Now I am introduced into a hall; my female companion leaves me and seats herself in her place; the blessed that I here meet with, I can hardly look upon, on account of their brightness, as they are almost transparently brilliant, and that which rejoices me particularly, is this: that I see here again six teachers, and that the number of the blessed is perceptibly larger than it was in the other meeting halls."

"Of the mutual love and harmony that exist here, I can again not convey the least idea to any one; the teachers have books lying before them, the characters whereof resemble the purest gold, but near the learners I perceive no books. Now I must quit the hall, and in doing so I yet cast side looks, but this will not suffice me. O! how happy are the blessed! here nothing occurs which in the least can mar or interrupt their felicity; I should, if permitted to remain here, neither desire nor ask a higher and greater felicity through all Eternity. The country I travel through is quite level, and excels in beauty."

"My heart feels quite oppressed and full of anxiety, for man is composed of spirit, soul, and body, and as long as the latter is not separated from the former, they stand in communion with each other, and the one is influenced by the other, for only my spirit wanders here. I see several of the blessed walk about in the Elysian fields. I see the stream from which I shall

be given to drink, and the bridge over it, lying before me, but yet somewhat at a distance; over the bridge I shall have to pass. Now a created angel approaches me, by whom the water will be presented."

Hereupon she opened her right hand, and extended her left, saying: "My guide, on the approach of the angel, has withdrawn to a short distance in the rear, and seized my left hand, but my right has been taken by the created angel; his name is Zacharias. Now he hands me the water in a transparently golden cup. Water of this kind I never drank before; its taste is sweeter than that of honey. The angel also pours some drops of this water on my head, but before doing so, he said a benediction over it, of which I know but the concluding words, which run thus: 'May the faithful Saviour always guide thee in the even path.' Now this angel departs from me; his voice was very strong, his person, too, is large and powerful, but his face full of love and pleasantness. An angel that has been created may be touched and taken hold of, but a glorified spirit cannot, for adopted bodies are too refined. Now my return begins."

### THIRD JOURNEY INTO CERES.

On the 11th of December she performed her third journey into Ceres. She said: "During my journey upwards I pass close by the regions of the damned."

Then she burst into a transport of joy and said: "Another companion is given to me; water shall again be presented to me to-day. Now I have finished my journey, and I shall immediately arrive at a city gate; the city itself is called Nossphat. The angel who accompanies me, is in person larger than my guide; his raiment more shinningly splendid, and his crown, too, larger and more brilliant. He has come down from the New Jerusalem; such an angel is highly regarded by those that inhabit the Stars; his voice is very strong, resembling thunder; his name is Gabriel. The blessed who meet him, and are in the lecturing hall, salute him with these words: 'Hail to thee, angel

Gabriel!' Every one out of respect for him, rises, the teachers one after another embraced him, as friends embrace each other that have not seen each other for a while. Such a reception is not coupled with any malice, envy or grudge; this is all pure and clear as the Sun; this angel does not deem himself in the least superior to those whom he saluted and embraced; amongst the blessed reigns but the purest love."

"In regard to the beauty of the gate, city, and lecturing hall, I can but say this much, that even the blessed that are here, are unable to describe the glory and beauty that prevail here, according to their magnitude; what can you then expect from me, a poor worm of the Earth! Two angels again approach me, who also were poor despised beings upon Earth and now enjoy such felicity. God is incomprehensible and unsearchable. Let no one believe that the least object escapes the attention of God; the least worm, and those insects that are hardly visible to us, are not unknown to Him, much less men, for whom Jesus Christ, in order to save, yielded up His life unto death. O! what a love is this! who can conceive and comprehend it?"

"The angel Gabriel and my guide lead me on both sides. The water which is now handed to me, tends to render me more fit for that which is higher, and is now shown to me." Every one present plainly observed her swallowing as greedily as if she had been tormented with the greatest thirst; thereupon she continued to speak: "The angel Gabriel has laid his hand on my head and blessed me, and then bid me farewell."

#### FOURTH JOURNEY INTO CERES.

On the 12th of December she performed her fourth journey to Ceres. During her journey thither, she received a secret commission; but soon after said: "My guide has not granted the request I preferred to him. An uninvited individual again wanted to accompany us; but he was suddenly dismissed by my guide. Molest me as little as possible to-day with

questions; I have to converse with my guide, for my journey becomes very important. I shall enter to-day a city and a lecturing hall, ascend a high mountain, and on my return arrive at a sheet of water. Now I have reached Ceres; a blessed spirit again joins us as a fellow companion, who has come to meet me from the purest joy. My guide tells me that he has ascertained from those blessed spirits already alluded to, that I was to make a journey thither this day. Henry Herrman is here, who in his youth died with the consumption; my guide is distinguished from Herrman by the brilliancy, and large size of his crown, for according to the degrees the blessed have taken, the brightness of their appearance is regulated. Herrman now enjoys the highest felicity, although in our World he appeared to be overlooked, being minded by no person, on account of his low birth and poverty, yet he is now so blessed an angel of God! He is full of love and affability, and although he speaks with my guide, he does not speak to me."

She was then asked, whether he walked at her right or left hand; to which she replied: "In the regions of felicity, honors are not regarded; yet is this so to be understood, that if servants of God shew themselves, and other blessed spirits of lower degree are visited by inhabitants from the New Jerusalem, a great respect is shown to them, but not so as in the least to impair those honors that alone are due to God. Now I arrive at the gate of the city; that which I enter to-day is called Dann; thence I look into the Sun. It appears to me very large; from thence no clouds or mists are visible any more, the sky, too, has no longer a blue appearance, but is as clear as crystals, and the Sun seems infinitely larger and more brilliant than what he appears to us on Earth, and yet we are not well able thence to look at him. Herrman rejoices greatly, he is also permitted to accompany me; we have not quite passed through the city. Now I am led into the lecturing hall, which again is more splendid than the former ones were."

Then she was asked whether besides Herrman she knew no other person; to which she answered: "No; he, too, would have remained unknown to me, if my guide had not mentioned his name and circumstances; although the blessed have human forms, they are quite changed by the brightness that envelopes them, and no longer recognizable, as I have stated already. Between that which is permanent, and that which is transient, the difference is immensely great. In this hall there are again six teachers; they have books before them, from which they give lessons; the books are in quarto form, and their very covers are shining."

"O! if I but could remain here! Of the lessons, to which I listened, I cannot communicate a word; it appears to me as if every one was spoken in the German language, and all those that are here present understand, and comprehend every word, whatever portion of the Earth they may have come from. My guide tells me that I can say nothing of this, it being most wisely withheld from me, because my fellow inhabitants of the Earth would neither be able to conceive nor comprehend such instructions. Now I have to quit the hall, and in about two minutes I shall be at the foot of the mountain, which I shall be permitted to visit. I shall have to ascend three hundred and fifty steps ere I shall reach the summit, and to do so, I require five minutes, the steps being of easy ascent and not very high. The mountain bears the name of Nego; its form is admirable; around it stand the most beautiful flowers and trees, some of which bear fruits, part of which are of a red, and others of a white color. The trees and flowers exhale a delightful fragrance; around the mountain run many roads, but they are narrow. Now I am on the summit level of the mountain, which is very extensive, and upon it stands a large edifice, of such beauty and size as I never beheld any before; it has several gates and entrances, and is inhabited by blessed spirits, the number of which, however, is very small."

"I have reached the lower grounds, and am led to

a river. Now Herrman leaves me again with the same love and affability with which he received me; he sends me word by my guide not to neglect, as long as I may have to wander in this World, my attention or prayers, but in regard thereto constantly to increase in zeal; to practice love towards all men as much as possible; to shun pride and haughtiness like the plague; to cherish more than anything else the Holy Bible, likewise never forsake the footsteps of the great Redeemer of the world, and to give free access to the inspirations of the Holy Spirit; then shall I be qualified for such a state of felicity as he enjoys, which for innumerable worlds and worldly treasures, he would never exchange: Ah! with what pleasant, innocent, and friendly looks he takes leave from my guide and me. Now I have arrived at the river; it is called Sideron; its water is as clear as crystal, and its current hardly perceptible; no water on Earth can be compared thereto. The bridge that extends over this river is more than beautiful; the stones of which it is constructed glisten like diamonds."

#### FIFTH JOURNEY INTO CERES.

On the 13th of December she performed her fifth journey to Ceres. Having arrived at the spot of her destination, she said: "Now I am up. Just now a ray falls from the Sun upon Ceres, but here he bears another name; my path leads this time through a very large garden. In the garden a great many blessed spirits are actually wandering about, who are partly those who died, and partly created angels, all shining with a light not inferior to that of the Sun. In all the Stars, which are the abodes of felicity, created angels are to be met with, only more in some, and in others less. The created angels appear to me somewhat more perfect, in regard to their brightness, and firmer in regard to their bodies, but they move as briskly as the spirits of the glorified dead. Now I hear the sounds of music, again excelling that formerly heard by me. I shall certainly strive with all my might

likewise one day to attain to such a state of felicity; the higher I am led, the more eager shall I become for it. I have beheld from the Stars, formerly visited by me, the Sun also, but did not know what a body constantly increasing in size and brightness it was; for the nearer I approach him, the clearer and more brilliant he appears to me."

"My guide tells me repeatedly, that in the state of blessedness there exists absolutely no respect of person; descent, standing and office having here no weight, whatever, but every one being judged according to the degree of fidelity, and the deeds done by him in the body. Here an individual, who by the world, that is, by men, had been entirely overlooked, may sit down by the side of a potentate or prince, whose soul departed from his body in faith; for the justice, equity and impartiality of God can neither be conceived nor comprehended. Every person, however upright he may be deemed to be, is, and remains but human in his resolution, doing either too much or too little, which, however, will on his arrival in Eternity, not be charged to his account, provided he but always remained faithful, incapable as he was, to arrive at more than but a trifling knowledge. Now I have to quit the garden; it is called, according to our language, the garden of peace and harmony."

She was then asked what is meant by the Bible expression of being in Abraham's lap; to which she answered: "That state of felicity enjoyed by Abraham. My explanation just now given can thus be justified. Abraham in his time was a prince, but Lazarus one of the poorest on Earth; yet did he come to the same state of bliss enjoyed by Abraham. By this I believe to have sufficiently proven that there is an end to respect of person in Eternity. The road on which I approach the city is very beautiful, and of various colors; the city which I enter is called Ragel."

"Let no one believe that my disclosures are fancies, or the offspring of an overwrought imagination. As little as I am capable to give any description of the

state of blessedness, according to its magnitude, as little am I enabled to describe the inexpressible torments of the damned in the third degree of the unhappy, I can do no more than to urge it upon every one to become sincerely and truly penitent and converted! Ah! if but every person would turn to Jesus Christ, the Saviour of the world, in true faith!"

She was then asked whether in this hall she knew no person; to which she replied: "Only when my guide points one out to me, for otherwise I am unable to recognize any person, for the brightness that surrounds the blessed, renders it impossible to recognize them; but there are glorified spirits here of all nations and religious denominations. Now there is one pointed out to me by my guide, known from his writings, namely, Gellert." Being asked whether the blessed have also books lying before them, she replied: "Yes, certainly; some look as if they were bound, and others like scrolls."

#### SIXTH JOURNEY INTO CERES.

On the 14th of December she performed her sixth journey into Ceres. "Now I have arrived in Ceres; I see before me a mountain, which is admirably beautiful." Then she uttered a deep sigh, exclaiming: "O, God! how inconceivably great art Thou! To-day I shall be permitted to ascend this mountain." She then warned every one again against sin in the most impressive manner, and concluded with the words: "'Except a man be born again, he cannot see the kingdom of God.' Now I am at the foot of the mountain. In the blessed Eternities, seeing a mountain close before us, causes no anxiety, for the bright light that issues therefrom, is a great help; this mountain is called Joel, and is again handsomer than those that were heretofore shown to me. Whilst I ascend the mountain, I am met by a created angel; they change not their forms; never become older, but always retain their youthful appearance; the name of this angel is Jacob. The crowns worn by the blessed cannot be

heavy, although composed of the purest gold and adorned with jewels."

"I now approach the summit, which is surrounded by the most shining wall; at its entrance there is a gate, that opens, and having passed through, shuts again of itself; this gate is admirably fair. The building at which I arrive, and into which I am conducted, is of immense length, breadth, and size, being six stories high, each story of proportional height; here it is visible how great an architect God is! Even to go round this building, would, as men usually walk, require a considerable length of time. The mountain, wall and building abound in magnificence; I am at a loss to what point first to direct my looks; to a mortal eye it would be impossible to bear the brilliancy of but one of the minerals with which the wall and the building are garnished, much less that of the whole. My prayer to be permitted to stay was absolutely refused me. It is at present incomprehensible to me how it can be more delightful in the Sun and in the New Jerusalem than here. I am now conducted into the building, and have to mount twenty steps ere I shall enter the lecturing, or meeting hall. The beauty of the hall, the music and singing which there I hear, excite my astonishment, and I have no words to give you a description."

"I do not know the cause of the great joy which at once arises amongst the blessed present; I must ask. My guide tells me that the news has arrived that a very great sinner in our World has become converted, who no longer relapses; a dream having awakened him, in which the third degree of the damned was shown to him, which would not have happened had it not been foreseen that he thereby would be actually awakened and saved. That God has many, nay innumerable means, to save mankind, but only that it is to be lamented and regretted that they are so unmindful of them. Remember here the parable of the lost sheep and piece of silver. The four divisions of this building are inhabited by the blessed, when the

lectures are over. The hall is by no means filled; although a considerable number of the blessed are present, it could contain a great many more; I cannot name any of them."

"My guide tells me, that it is impossible for him to make me comprehend how much the Trinity, and again every individual that is blessed are concerned, that each human being, without exception, be saved, whoever he may have been in our World; it being impossible that self-love or ambition can enter here. The roads which wind around the mountain are many; the summit level of the mountain is very broad; the environs of the building appear to form a garden, and are very pleasant. I would have much more to tell you but have just now to quit the hall, the building and the mountain. To-morrow I shall perform two journeys into Ceres, and one in this World to one of my brothers."

#### SEVENTH JOURNEY INTO CERES.

On the 15th of December she performed her seventh journey into Ceres. At the very outset she complained of the presence of six unworthy beings. "Every word that my guide tells me is faithfully stated by me; all I have said in respect to the situation of the damned, as well as that of the blessed, is true. I have now reached Ceres. In two minutes I shall be led into a city; in the country through which I actually travel, are cities, mountains, valleys, forests, gardens, and water, all exceedingly pleasant and beautiful. A landscape on Earth, be it ever so delightful, cannot be put in the most remote comparison with this; the difference is as great as the distance of Ceres from the Earth. I now approach the city; the gate is more than admirably beautiful, the town has a name, signifying in our language, 'City of Peace;' each row of buildings appears to be but one block, yet it is not so; this town again seems to me somewhat handsomer than the former."

She now again extolled the blessedness of felicity,

and on the other hand painted the torments of the damned as most horrible. Then she said: "I hear the sounds of music and singing at a distance. Now I have passed though the city; the gate which leads out of it is as beautiful as the one through which I was introduced. A meeting hall I shall not enter to-day, but a garden, where I shall find all the blessed that are here. Now I am conducted into the garden; the gate which leads into it is again more than beautiful; in this garden are the most superb trees and a vast variety of flowers. The delightful scent which issues from them is truly divine; and there are many, but narrow paths here, crowded with holy angels, walking about. The cheerfulness and delight observable in the forms of the blessed, the uniformity of their shining raiment and crowns, cannot be described; but I remark that the pearls in these crowns are not all uniformly alike. I have asked my guide, what is the reason for this, to which he gave me this answer: 'each virtue practiced by men, has its appropriate pearl; one crown being deficient in this, another in that, yet notwithstanding they are all equally blessed, their sins having been forgiven them through the death of Jesus.' The most splendid crown of a king on Earth, and the most magnificent diadem of a princess, are dull when compared with the crowns of the blessed, everything here being of quite a different character. Now my return begins. The outlet from the garden is adorned with a gate as fair and beautiful as the inlet; the beautiful greensward at the outside of the garden, I again cannot praise sufficiently."

#### EIGHTH JOURNEY INTO CERES.

On the same day, the 15th of December she performed her eighth journey into Ceres. The moment her guide appeared she expressed herself as follows: "Now no wicked intruders are present. I now come nearer to Ceres; in this journey I shall again ascend a mountain, but before I shall arrive at the mountain, I have to pass through a small grove. This is more

than pleasant, abounding with beautiful flowers and small birds, whose song is delightful. The mountain is called Golgotha; its circumference is about ten German miles, and is surrounded by gardens; the mountain does not appear to me much smaller from above than from below, and I have to ascend 420 steps to reach its summit. I see angels wandering about below at the foot of the mountain, who do not appear to me to walk, but to fly. Below, the mountain is surrounded by a wall, for which reason I now enter through a gate, and only here the stairs begin. I have ascended the second flight of steps, and am joined by an angel; my guide has gone around me, seizing my left hand, but the angel my right. He is a created angel, called Micha. My progress now is quite easy, and I hardly know what to do for joy and delight! I see already the gate that leads to the summit-level of the mountain, closing again of itself. I have heretofore seen so much glory, but this excels all the rest."

"The clearness and beauty which here are visible, surpass all imagination. In the same manner as I am now conducted, and accompanied by two angels, persons that die happy are taken away by two angels. Here there are no angels but such as were here from the beginning. I could shed tears of joy, for here everything glistens again with splendor and brightness. Now I see also angels fly. O, what glory! Let me beseech ye to turn with all your hearts and souls to the Lord, your God, and become converted! Whatever I may say and speak, it amounts to nothing in comparison with the reality here; all my talk conveys but a faint image thereof. The pavement around the building consists of stones of various kinds and colors. I am unable to describe even these colors, whose beauty is so much increased by the rays of the Sun, as they shine thereon."

"My guide has received permission from the angel Micha to conduct me into the interior of the building, but into the hall I dare only cast a glance of the eye,

as I would not yet be able to bear its splendor. None but angels created from Eternity are here; their crowns are all perfectly alike, and adorned with precious stones. No teachers are present; these angels equal each other in knowledge, and instruct each other, and rejoice together; the music and singing which I hear, again surpass all imagination. These angels wander about in numbers in the abodes of felicity; nay, the very wish to be here or there, says my guide, transports them to the desired spot. Now I enter the gate through which I was introduced; there the angel Micha is going to give me a drink of water; the benediction was said over me by the angel Micha before I drank, and after; the water serves to strengthen me, and promote my progress. Now the angel Micha has left me, and my return commences."

#### OCCURRENCES AFTER THIS JOURNEY.

At the expiration of an hour she relapsed into a slumber, in which she again was joined by her guide. She then made a journey with him to Chur, in the Canton Graubundten, in Switzerland, where a brother of hers resides. She stated the situation of the town quite correctly, described the building and the room in which she had found her brother, and even described the occupation he was just then engaged in, saying: "He actually makes a pen; true I touch him, but cannot make him sensible of it, being with him but in spirit; my guide and I stand behind him, but he cannot see us; his appearance indicates a good state of health. In Chur it actually wants a quarter of four on the town clock; now I return; in two minutes I shall again be with you; on account of the dense atmosphere of the Earth I cannot travel so fast as in ascending." The two minutes being past, she said: "Now my guide returns with the words, 'Adieu! tomorrow we shall see and speak to each other again.'"

This journey she had already predicted the day before, with the addition that it would be of but short duration.

## NINTH JOURNEY INTO CERES.

The 16th of December she performed her ninth journey to Ceres. She began to speak as follows: "To-day I am conducted into a garden, surrounded by a shining wall; in Eternity, walls serve as no protection, but merely as an ornament. Thence I shall arrive at a city, and on this day two weeks in the Sun, where I shall visit the realms of the children."

"Just now I arrive at the garden, laid out in a pleasant circular form; my guide tells me a person would require four and twenty hours to pass around it. The blessed call it, according to our language, 'the garden of joy.' The garden is crowded with blessed spirits, some of which are created angels, and others glorified human beings, a created angel actually approaches me, his name is Jacob. The beauty of the garden I cannot sufficiently depict to you; the trees stand in such fine ranges, and the many various sorts of flowers are so beautiful, and their perfume so refreshing, that I find it impossible to convey to you an idea thereof; the trees and flowers sparkle with beauty. The affectionate and friendly air, with which angels meet each other, I am again unable to describe; here it may with truth be said, their faces are the indices of integrity, for here there exists no hypocrisy. True, the created angels have also human forms, but how great is the clearness with which they shine! Now I have to leave the garden and arrive in a city, where I mostly meet with created angels; in regard to beauty and perfection, they excel those who before were human, and are here only according to the spirit and the soul. The created angels wear beautiful pearls in their crowns. Now I approach the city gate. How unfathomable and past finding out is God! into the depths of the Deity no angel can penetrate, much less a poor worm. The name of this city is Phioel, again surpassing all the former in beauty, and I see a great many angels wander about. The angel Jacob comes to-morrow to my consecration; he can speak with me, his voice is very strong. I must say

that the glory which is shown to me, as it were, renders me weak because I can hardly bear the same; for this reason, water is also handed to me by the angel Jacob to strengthen me."

"Do not despise your poorest fellowmen, and do not deem yourselves above them; the good you do your fellowmen must be done from the purest love to God and your fellow-creatures, for God only regards the heart in all our actions; men we may deceive and impose upon, but to do so to God is impossible. To exhibit haughtiness and superciliousness against our fellowmen, by word and deed, is an abomination in the eyes of God. I have here again, at the particular instance of my guide, been obliged to allude to several capital sins; if I should enter into a detail, I should never be done. My guide says, 'in how many ways man commits sin is innumerable.' Let every one watch his own heart, then will they soon become aware what a chaos of sin is concealed therein. I am to implore every one to turn to the Lord in truth, and alter their mind according to the Word and will of God, and be born again; that salvation is a matter so inexpressibly important, that if I had millions of millions of tongues, I should not be able to express what felicity is, and if mankind would believe it, they would repent in sackcloth and ashes."

"It is a great folly, when spouses mourn for their spouses, children for their parents, parents for their children, provided they die happy. In regard to nothing do men commit a greater error, than in their judgments of persons deceased; many a one is by them raised to the sky, who is amongst the unhappy, whilst another is considered as damned, but is in the empire of the blessed. My guide tells me, that the equity of God is, as I have so often stated, inscrutable; that no one receives too much, and another too little. He that is damned, cannot be too deeply lamented. During my journeys into Ceres, I pass every time close by the abodes of the unblessed." After a short silence she re-commenced, saying: "I have asked my guide

how it happens, that so many persons dying on Earth every day, I meet with none on my journeys up and down; to which he has replied: 'these go by different roads; that I should only be disturbed, and that he can take no other road with me than the one appointed, because the greatest order and punctuality reign in a state of bliss.' The angel Jacob now leaves me; before he took leave, he laid his hand upon my head. Now, however, begins my return, during which molest me not with questions, for I want to converse with my guide."

"My guide tells me, that I am to tell freely and without hesitation, that he that does not turn to the Son of God as the sole and true Mediator and Intercessor with God, and does not lend a willing ear to the inspirations of the Holy Spirit, is lost beyond redemption. My guide still adds, that God could not have done more for mankind than He has done."

Then she exclaimed in a tone of commiseration: "Why will men not discern how wretched, poor, blind, and naked they are! Now my guide leaves me." Immediately after this she was asked what her guide, being always in the habit of leaving her some comfort, had said this time; to which she replied: "That I shall retire more and more from the world."

#### TENTH JOURNEY INTO CERES.

On the same day, the 16th of December, she performed her tenth journey into Ceres. Arrived, she said: "I am this time neither conducted into a garden, nor into a city; the landscape where I now find myself has the appearance of a fine champagne country, in which angels, created from Eternity, are wandering about; they walk by pairs. The contentment that exists amongst them I cannot extol sufficiently, and how delightfully warm the atmosphere on Ceres is, I cannot at all express, unable to compare it with any degree of heat on Earth; the air is perfumed with the sweetest scent, although I here do neither perceive trees nor flowers, but an abundance of roads."

“Directed by my guide, I have again to give you admonitions in regard to the love which we ought to bear to our fellowmen, and refrain by all means from despising any one, especially on account of his religious opinions, because he who does so, commits a great sin. In the Stars which I visited, I have met with blessed spirits from all nations and religious denominations. As it respects Christian sects, I must acknowledge that there are more Catholics there than of any other sect, which on account of their majority of members, compared with that of the rest it is easily to be comprehended must be the case; but the same is also the case in respect to the reverse. With God there is not the least respect of person, for the salvation of every human being solely depends on his doing the will of God. Humility is also particularly to be recommended, for amongst the blessed it has its real homestead, it being impossible that a proud person should enter the kingdom of Heaven. If I possessed but energy and words enough to commend to you the love, harmony, humility, integrity, modesty, and courteousness which exist here, and can be only experienced, but not described!”

After a little pause she said with the greatest zeal: “He that sins is of the Devil.” Then she recommenced speaking of the third degree of the unblessed or the damned, and continued as follows: “Although I have described the same to you as horrible and dreadful, I have by far not depicted the same to you in its whole extent as it really is. The forms in which the damned appear are loathsome and frightful, their tortures more than terrible—enveloped in darkness so dense, that not the least ray of light penetrates through it; the constant gnawing of teeth, cursing and accusing, which prevail, without a moment’s interval of peace—for in Eternity there is an end to all sleep; is this not more than lamentable? The worst to bear besides, is this, that they see no termination whatever to their misery. There are so many persons who say, that they believe in no Devil, and that there is no

Devil; these I pity with all my heart, that they should one day learn to believe and know from their own experience."

#### ELEVENTH JOURNEY INTO CERES.

On the 17th of December she performed her eleventh journey into Ceres. "Already I approach the city into which I shall be conducted to-day; my guide says its name is Elkana; the gate and the city are equally magnificent, and by far outshine the former in brilliancy. Here I meet with no other inhabitants than created angels, but these move about, and wander from place to place. Their crowns are all equally beautiful, as well as their raiment, altogether sparkling with clearness. My guide can speak with them, but I cannot; this is a favor which is only now and then granted me with some individuals, especially such as enter into a closer communication with me. With what love and affability they look upon me, I am incapable to express. Of their language I understand nothing, but it sounds most delightful. Here is also a meeting hall, but teachers especially appointed I do not perceive; my guide tells me again, that their occupation consists in praising God and executing His commands; they are also frequently employed to bring the happy departed."

"In Eternity there is no longer any counting by hours, days, months or years; there every thing of the kind is at an end, for in Heaven it is never night; for it ever remains the same in delightfulness and glory. My guide tells me that it is as impossible for a blessed spirit to become satiated with the sight of the grandeur, holiness, purity, justice, or in fact of what belongs to the Deity, as to scrutinize the same."

#### TWELFTH JOURNEY INTO CERES.

On the same day, the 17th of Dec., having received her guide, she mentioned that in ten minutes she would be in the highest regions. Several watches were drawn, and when the time to a second had expired, she said:

“Now I am up. I now approach the mountain; it is called Lorier; its circumference is eight German miles; it is of a beautiful spherical form, similar to that of an apple, shining with a strong luster, and is not much smaller above than below. I see several created angels walk about. Many roads wind about the mountain; trees are also standing about, yet not a great many, but plenty of beautiful flowers; their sweet scent I cannot give you the least idea of, it is delightful, and not to be compared with that of any flowers on Earth. Railings are fixed on both sides of the stairs, which are almost perpendicular. I do not know to which, in point of magnificence, to give the preference, whether to the steps or the railings. Now I approach the summit-level of the mountain, which is surrounded by a most beautiful wall, glittering all over. The gate through which I am introduced, again opens and closes of itself. Now I have reached the level; here everything sparkles together; I, myself, appear clearer than what I was, which is solely effected by the rays reflected from the created angels, a great number of whom I here behold. Ah! the love and harmony which exist among them; these certainly surpass everything human.”

“On the level of the mountain stands a building quite resembling a temple; the pavement around the same shines with a luster peculiar only to precious stones; of the splendor in the interior, I am absolutely incapable to give you the least description. When I first set out on my journeys, I should certainly not have been able to endure this.” She then began to speak of the incomprehensible grandeur of God, and concluded with the words: “If but one of you that are present could have cast a single glance, with the velocity of lightning, at the glory that has this day been shown to me, he would, as if thunder-struck, have dropped down in a swoon. Now I have to quit the mountain; on my descent therefrom I am accompanied by an angel, whose name is affixed to his garment, written with golden letters across his back, as is also

the case with the rest; the one who accompanies me is named Zacharias. My return begins. In the course of an hour I shall be consecrated for the journeys which I shall have to perform to Uranus and Saturn; my guide and the angel Jacob will then appear as witnesses, and the angel Micha performs the act of consecration. I shall perform twelve journeys in Uranus, every day two, and then twelve journeys to Saturn likewise two daily."

CONSECRATION FOR THE JOURNEYS TO SATURN AND  
URANUS.

"Now my consecration commences. The angel Micha has laid his hand upon my head, this I felt sensibly, in the same manner as if a man had laid his hand upon me, except that I felt a peculiar virtue and agreeable sensation issuing from the hand of the angel; and he also gave me to drink of the water of life. That you could see none of the three angels present, I am not surprised, because their brightness would have been insupportable to you; but that you have not heard the least sound of the energetic words, pronounced with a strong voice by the angel Micha during my consecration, is much less comprehensible to me."

Until six o'clock in the evening she remained in bed, then rose voluntarily and went into the sitting-room, took a seat, and conversed with those that were present. As soon as the appointed time approached, she unexpectedly fell asleep upon the chair, and when the clock struck seven, her guide also joined her, whom she received with every demonstration of joy. Two minutes afterwards she rose from her seat, went out through the door and advanced about fifteen steps, then returned to the room with her hands folded, saying: "Now I have received the angels from the 'fountain-head.' She then did not sit down again, but immediately fell upon her knees with such a grace, and such visible lifting-up of her heart to God, as to excite the astonishment of all that saw her. Every

one present also knelt down. The most profound silence prevailed during this act of consecration; she laid the left hand upon her breast, but extended the right forward. This act being past, she fell upon the floor with her face, and remained prostrate for more than five minutes; having erected herself, it was perceived that secretly she prayed to God, raising as she did, her hands folded, and quite wrapt in devotion up to Heaven. After a short pause she rose.

Immediately after she again knelt down and addressed a loud prayer of thanks to God in behalf of all those that had been found worthy of being present at so solemn an act. Then she pronounced such an energetic and spiritual prayer, that every one exclaimed: "She is filled with the Holy Spirit!" The spectators were so deeply affected, that they all shed tears, and acknowledged freely that only those coming from Eternity were able to pronounce prayers like these, inasmuch as to word and address, with which it was delivered, did far surpass everything human. It is, however, to be regretted, that this lofty prayer could not be taken down. The main contents thereof were as follows: First, she thanked the Lord God, or the Trinity, that she, as a poor worm, had been found worthy of so much grace and condescension; Secondly, she prayed that all her sins might be pardoned; Thirdly, that she might increase and grow in piety, be truly born anew and guarded against every relapse; Fourthly, that God might not detain her long in this World, but soon take her to Himself. It was just nine o'clock when she had finished this divinely-delightful prayer; she then arose and took the same seat which before she had occupied.

Soon after this she fell twice more on her knees, and again delivered several fervent prayers, which excited the greatest surprise. In these she prayed particularly for the human family in general, that God might have commiseration on all, and yet bring many, very many to repentance. She extolled a state of blessedness with all her might, but regretted being al-

most totally deficient in words to enable her to describe and depict the same according to its magnitude, unable as she also was to state the situation of the damned adequately. During all these prayers her enunciation was so clear and sonorous, that no human being would be able to utter a similar tone, or to pronounce a word in such a manner. Having finished the last prayer, it wanted but ten minutes of ten; she then seated herself, profoundly asleep, in her former place, but when the clock struck ten she awoke."

#### JOURNEYS INTO SATURN AND URANUS.

From the 18th to the 29th of December, both days inclusively consequently in twelve days, she performed the journeys to Saturn and Uranus, two each day. Of both she stated the following: that they resemble worlds, containing valleys, mountains, forests, gardens, and a great many cities, as well as solitary buildings, water and lakes. That they abounded with blessed spirits. "I am," she said, "conducted only into gardens and to mountains, passing, however, close by cities; but you overwhelm me so much with questions, as to render it impossible for me to speak of their beauties and splendor."

On her return from her last journey to Uranus (the 20th of December), she said: "My guide tells me that I shall this night fall into a profound sleep, during which he, together with my second guide, George Goelz, who is also in the Sun, and Pastor Renz, deceased, late of this town, who is appointed a teacher of children in the Sun, will join me, and the latter will perform the act of consecrating me for the journeys I am to perform to the Sun. This, however, will not take place here, but I shall have to perform a journey, which will be to Uranus."

#### CONSECRATION FOR THE JOURNEYS TO THE SUN.

"Now begins my journey." During the same, she again most assiduously exhorted to repentance and conversion, and amongst other sentences said the follow-

ing: "Every person sins every day in words and thoughts, for of works I will not even speak. I am incapable to impress it upon you how rigidly God regards sin." She then enumerated a series of sins which man commits, and then exclaimed: "Seek that ye be saved with fear and trembling." At the same time she remarked, however, what had already been stated by her on a former occasion, that no one for that reason ought to discontinue his labors and business, but by all means prove faithful therein.

"Now I have arrived on the spot. I am upon an acclivity, upon which stands the most magnificent temple; in this I shall be consecrated for my journeys to the Sun. Renz too is already present." Then she remained quite still for several minutes; her features were observed to indicate great humility. "The consecration for my journeys to the Sun is past; Renz has retired, but my guides still remain with me. Renz suddenly recognized me and called me by my Christian name; how friendly and affectionately he demeaned himself towards me, I cannot sufficiently tell you, and the words he pronounced over me it is impossible to repeat after him. He also gave me to drink of a very invigorating and refreshing water. Although I am here but according to the spirit, and essentially cannot drink, I yet enjoy spiritually the sensation and taste thereof, as if I actually had drank."

"To-morrow, precisely at noon, I shall perform my first journey into the Sun. Scoffers at the Word of God, and disparagers of the divine truths, do not admit. Do you know the injunction of the Redeemer of the world? 'Give not that which is holy unto the dogs, neither cast ye your pearls before swine.' God employs in behalf of mankind all possible and innumerable ways and means to bring them to salvation, but they will not yield, and it is, my guides say, His earnest desire to see them saved. Think only what a great responsibility the thoughtless scoffers and despisers of the grace of God incur. I speak not of my own accord, but the words only laid in my mouth by

guides I have to utter. In Eternity I shall hunt those who have heard me, as well as those who, when my disclosures shall have become public, decry me as a fanatic and an imposter, and ask them whether I spoke the truth or not? I am assuredly convinced that those who are damned will give me the testimony that I have given too mild a description of their state; whereas, also those who are blessed, will exclaim that I have said but too little of theirs. Be the whole submitted to Him who judges rightly!"

#### FIRST JOURNEY INTO THE SUN.

On the 30th of December, at half-past eleven a. m., after going asleep she crossed both her hands. When the clock struck twelve, both her guides appeared to her, whom she received with the greatest serenity and affection. She had hardly conversed with them for a minute, when she said: "I require eighteen minutes ere I reach the Sun, and now, this very minute, my journey commences." Six watches were laid down, and when the time fixed had expired to the second, she declared that she was in the Sun.

During her journey thither she moved her lips continuously, because she conversed with her guides, and turned her head alternately to the right and to the left. She said: "It appears to me as if all the constellations of the firmament were in motion. I hear at a distance, in various directions, nothing but music and singing."

"Now my second guide begins to speak, and says: 'We that are blessed cannot rejoice enough, but the damned feel their torments, and they are unfortunate for this reason in a higher degree, because the sound of joy penetrates to the lowest Hell. At the thought, and whilst they accuse themselves and others, that they might be equally happy; they now say: "but we, deeming ourselves wise, have become fools, and missed the right road entirely." The time of rejoicing and enjoyment last continually, for in a state of bliss there is no night whatever.'"

“Now my brother begins again to speak; his voice to-day is very strong and persevering. ‘Tell your fellow-inhabitants of the Earth that you have now been commissioned to tell them when Jesus Christ, the Son of the Most High, was born; namely, 1835 years ago; consequently, three years earlier, and not on the 25th of December, as you are in the habit of reckoning, but on the 30th of December, in the morning between three and four o’clock; this is the very hour, day, month and year.’ After a short pause she exclaimed: “Now I am in the Sun!” The joy amongst those that had laid down their watches, was extremely great, and every one was surprised how it could be possible, as the eighteen minutes had elapsed to a point. She then immediately continued to speak as follows: “The Sun is an uncommonly large body; if there was none but the Sun, God would have room enough, not only for those who, since God peopled the World have lived, but there will also be plenty of room for those who will yet follow, and if the World should yet stand for thousands of years, so say my guides.”

“The climate in the Sun is more than refreshingly and pleasantly warm. We inhabitants of the Earth believe the Sun to be a real ball of fire, which he by no means is. Beyond the Sun are still millions, nay an unaccountable number of Stars, which are always visible; in one of them is the city of God, but this is also a sun.” After a short pause she said: “I have asked my brother the name of the Sun containing the city of God, to which he has replied, not in a tone of anger, but great seriousness: ‘This behooves neither you nor your fellow inhabitants of the Earth to know; come here first in spirit and soul.’ Now I approach the city, into which I shall this day be conducted. The cry of jubilee, singing and music which I hear near me, humble me before the great, nay surpassingly great majesty of God. The walls glisten as if they were strewed over with pure dust of gold. The city into which I am led, is called Jasa. The buildings are very high, as well as the windows, re-

flecting rays of beauty; this city is of great extent; the street through which I am conducted, is again not broad, but beautiful. In this city there are a great many angels from the fountain-head, and such as also came over from our World; I hear delightful and exquisite instrumental and vocal music, but perceive neither the musician nor the singers, but observe well a peculiar shouting and exulting among the blessed, and see them wander about in the city. Now I have passed through the city; the out-let gate is as beautiful as the one through which I entered."

"Now I am conducted into an immensely long and broad edifice, situated without the city, inhabited by infants conceived in the womb of their mothers, although they came to the World still-born, to those of the age of one year. Those have also already their teachers, and nurses or governesses; a majority of them skip and jump about; the fewest are seated, but upon what beautiful little stools! They are not larger than they well could be, according to their respective ages if they were still alive, and all of them have a small crown upon their heads. Infants of the highest and greatest rank on Earth enjoy in the other world not the least preference over the lowest of those that are here present, for God loves them all equally alike. Their little garments are as bright as the Sun, their breasts and shoulders are adorned with most graceful bows of rose-colored ribbons, resembling small roses more than bows. Children of a larger growth and more advanced in age that have come here, wear scarfs around their loins, and are more perfect, I might say more corpulent. A more delightful and charming aspect no one can imagine than that offered by such little blessed spirits, skipping and jumping about amongst each other, and rejoicing in such numbers; and how great the love and harmony that reigns amongst these children."

"My guides also direct my attention to children being present here of all religious denominations, nations, tongues and languages; in one word, from every

region of our whole Globe. They tell me further, that here I behold by far but the fewest number of children of this description, there being a great many more such buildings and halls in the Sun, where such children reside." She then made a pause, and it was observable that she was discoursing with her guide. Then she resumed of her own accord: "I have asked my guide whether the size of the children remains what it is, or whether they also grow; to which he replied: 'You might in regard to this have taken the hint from me, having on Earth lived but to the age of six years, and somewhat more than five months.' The children grow in regard to their mental faculties, as well as in body, and arrive at the same stature which they would have attained had they remained on Earth. Their spirits and souls are here completely cultivated, but this is to be well kept in mind, that children remain here without sin, and improve much quicker than if they had remained on Earth. They retain their nurses until, according to the World's reckoning, they have attained their ninth year."

"In a state of bliss there reigns a system of which no mortal can form conception. The children are also very often visited by the created angels, and frequently by the blessed that have long been here; these, as it were, have the superintendence of the whole. My guide tells me that the blessed are not all gifted alike, some possessing talents in one, and others in another branch; that God makes use of the one for this service, and another for one different; although all possess information in regard to everything, yet that the difference in this respect is very great, this being required by the wisdom and government of God. Soon I shall have to quit this hall. Tell, I beg of you, those parents, whose children die early, that they are by no means to mourn or fret after them, because they are eternally happy. If parents and others could but cast a glance into the empire of the children, they would certainly no longer complain. But, my guides tell me, that God cannot permit this, for this

reason, because every one to whom this favor be granted would become quite unfit for our World. And just as painful would it be for the survivors, if a spouse, parent or child, or any other individual with whom they were more particularly or closely connected in this World, should be shown to them in the first or second degree of the damned. These would not only enjoy no longer any rest neither day nor night, but fall a prey to diseases of the mind."

"Now my return begins; this will be more rapid than my journey hither; in fourteen minutes I shall have performed the same. To-morrow, precisely at half-past ten o'clock, I shall undertake my second journey into the Sun, when an empire of children will be shown to me, who are in their second and third years. In the region visited by me to-day, I see no mountains. The surface is most beautifully green, intersected by innumerable walks; this place serves the dear infants, who already more than enjoyed themselves in the hall, as a change of amusement."

#### SECOND JOURNEY INTO THE SUN.

On the 31st of December she performed her second journey to the Sun, at half-past ten o'clock in the forenoon. When she had fallen asleep, she commenced speaking: "This journey will last again eighteen minutes, and I shall have to perform it alone, until I shall have passed the first degree of the unhappy. A stray spirit from the first degree of the unhappy wanted to accompany me, but as soon as my guides appeared, he went back of his own accord. My guides have entertained me by an agreeable conversation, which I am not to withhold from you, and although what I am going to say will not prove very acceptable to a number of those present, I have to tell you again, repent and turn to the Lord, your God! For I can tell you, that even if a person dies happy, he is seldom directly removed to the Sun. Let no one speak a useless word; let every one love his fellow man faithfully; do not rejoice if any of your fellowmen should meet with mis-

fortune; curse none, even if he should have ever so heavily offended against you. I cannot sufficiently charge you what a difference it makes if any one leaves this World with an unreconciled heart; such a one certainly never becomes blessed. Every virtue has in the crowns of the blessed its own pearl. To tell and propagate lies is a very great sin; he that lies puts himself on a level with Satan. To overreach any one in trade is equal to theft. To rob him secretly, by cunning and force is sin."

"I cannot sufficiently enforce it of what moment fidelity is in all our actions, for every one will be judged according to the degree of fidelity exhibited by him in regard to all that was entrusted to him in this World. Of idolatry there is an infinite variety, yet still the same; he who loves and adores any object more than God, commits a great sin."

"Now I am in the Sun. How delightful is it to be here! My guides tell me, that this Sun obtains its light from another Sun, much larger and millions of miles further distant from the Sun which illuminates the Earth, and adds that God remains unfathomable and inscrutable to the most blessed of spirits, for there is no end of His empires. In that Sun, from which the Sun of our universe derives his light, I shall not come, my guide tells me, but that I shall reach that Sun in which is the New Jerusalem, and that then there shall be an end to my journeys, nor should I absolutely be capable to bear more. Now I am permitted to look down upon the Earth, if my guides did not so distinctly point her out to me, I should not perceive her at all, for she appears to me like a large point of the bigness of a middle-sized pin's head; and yet, say my guides, are crimes committed thereon so great, that they rise to the highest Heavens."

"Now I am conducted into a hall, in which children are from two to three years of age. I am informed that of halls for this age, there are a great many more in the Sun. Those children, who from their birth to the third year come directly in the empire of the child-

ren, immediately continue to progress. But children may die from the fourth to the ninth year of their age, who are not always removed amongst the class of children of their age; for those there are again different institutions, where they are educated. The whole of them, however, gradually grow up to the same destination. The glory amongst these children is already somewhat greater than with those who have not yet completed their first year."

"My guides tell me, the Mother of Jesus Christ, the Son of God, has the first and highest supervision over these children; that she is a queen over the same, yet that she too receives her behests from the throne of God. My guides yet add, that if all the hosts of Heaven stood congregated together, they would be unable to express in the most remote sense the inscrutable greatness of God."

When she had said this she uttered a sigh, and soon after continued as follows: "Children in a state of bliss generally receive other names, appropriate to the blessed; they are also constantly visited by both the created angels and the spirits of the happy defunct here present, for to all of them they are a source of the greatest delight. Besides this I shall perform sixteen more journeys to the Sun, but during the same I shall not have much more to state than what I have said already, only that the glory and magnificence which I shall behold will each time be greater, and as I shall daily perform two and three, nay one day five journeys thither, my respective stays in the same will not be of long duration. This night at nine o'clock I shall perform my third journey to the Sun; during my passage thither I shall yet have to give some serious admonition relative to particular sins. I am already on my return. Ere I commence my third journey, I shall lock myself up in my chamber, and in private address a prayer to God; during that time disturb me not."

#### THIRD JOURNEY INTO THE SUN.

On the same day, the 31st of December, at half-past

eight o'clock in the evening, she went unexpectedly into her chamber, and bolted herself in, so that no one could enter. Everything remained quiet in the sitting-room, but through the key-hole she was seen on her knees in the attitude of praying, only now and then a sound being heard to escape her lips. Six minutes before nine she entered the room, immediately went to bed, and when the clock struck nine, she said: "Now my journey begins; I shall again require eighteen minutes to complete it; as soon as I shall have passed the first degree of the unhappy, I shall receive my guides." She remained still for a few minutes, and then resumed: "I pray you all, let no one put off his repentance until his death-bed, for such incur great danger. I dare not leave it unmentioned that the Moon too has its divisions, and if even a man is at once removed from hence directly into the Moon, he will still have to pass all the gradations therein, if his progress is not at once forward, ere he can be promoted to a higher state of felicity. The higher one rises, the happier he becomes. The same is likewise the case in the Stars."

She made a short pause, but soon after said: "Now I am up. To-day I am introduced to the abodes of such children as are in the eighth and ninth years of their age. These are the last children that are yet under the care of female nurses, but they remain under tuition of instructors, who again have their teachers. My teachers say, that although they are also teachers, they are also notwithstanding their instructors, receiving lessons from the created angels. Until any one that came hither be removed from the Sun into a higher state of bliss, a considerable period of time elapses, the number of gradations in the Sun being a great many. The inhabitants of the Sun are able and permitted to make visits, having previously received permission, extending as far as the New Jerusalem, but they neither can nor dare take up their abode there forever, inasmuch as the order of the Deity is not to be transgressed in the least. As it respects professors

of the Word of God, and in the schools, who came from the Earth into the Sun, and of whom several were conducted to a state of felicity on account of the zeal and fidelity in the service of the Lord, they enjoy extraordinary privileges; and the same is also the case with those rulers that were particularly well disposed and pious, whether their dominions were large or small. But what a judgment, responsibility and condemnation those professors incur who are lazy, live immorally, and prove unfaithful in the service of their Lord and Master, Jesus Christ, is, as my guides say, inexpressible, for the souls of all those who perish by their faults, whether it be by their conduct, doctrine etc., are all demanded from them; imagine, say my guides, the charges against them in the regions of the unhappy and the damned! The duties incumbent on rulers involve great difficulty. I am ashamed of myself, that ere now I had such little knowledge and so few ideas concerning so many things, and that so much did hitherto not even enter my mind."

"My return will soon commence. The degree of bliss enjoyed by the children is commensurate with their ages. Into a city I shall this day not be conducted, but into a very large building and into a hall. This contains a great many; the children are therein divided into classes, and have many teachers, and I also perceive here books of instruction. The hall excels in beauty, and the appearance of the children with their crowns and in their attire, is more than splendid; and I am entirely at a loss how to admire that love and harmony which reigns amongst them. Around the building there are gardens and other open squares."

#### CONTINUATION OF THE JOURNEYS INTO THE SUN.

As it respects the remaining fifteen journeys into the Sun, that which can be related of each particular journey will be stated in the following; it must, however, be generally remarked here, that the further she proceeded, the more delightfully she described the

glories of felicity. Very often she admired the infinite universe of God, of which she repeatedly spoke as follows: "Looking again afterwards from the Sun, it is in regard to the Stars, the same as if during a clear night we on Earth were contemplating the firmament; only with this great difference, that from the Sun, the Stars are also visible in the time of day, because in the blessed Eternities night no longer ensues. Here it is much lighter and clearer than when on Earth we have the purest day and most unclouded sky; on Earth there is but twilight compared with the clearness that prevails on the Sun. The atmosphere is lighter and more rarified; a cloud never obscures it, and a change in the air never happens. Its temperature is not debilitating nor oppressive, but the air is full of the most delightful odors. In the Sun there are also mountains, but which are not very high, yet of the most pleasing form. Trees are here in abundance, on many of which I have observed the most delicious fruits. Forests and rivers are also in the Sun, but animals I perceive none. My guides tell me, that if I were to visit the Sun and behold everything in detail that would be shown me, and according to the manner of man, I should require many thousand years for the purpose."

#### FOURTH JOURNEY INTO THE SUN.

"I am this day led into the city, which bears the name of the Son of God. In the meeting hall of the same, where the children are from four to five years of age, I see the mother of our Saviour, seated as upon an altar; her crown and garments are quite majestic; I can hardly look upon her for clearness and glory; her crown is adorned with three strings of the most precious pearls. My guides tell me that it is not owing to the part of having born the Son of God, the Almighty, that she enjoys this high state of felicity, but that from the time of His conception and most tender infancy, she felt convinced that He was no common human being; that there was actually something Divine in Him, and that she remained undaunted until the

end of her life in her humility, fidelity and faith towards Him, and in the observance and keeping of his commandments. My guides tell me, that if God makes use of a person for the execution of great deeds, it gives him not the least advantage in regard to his salvation, if he like the lowest, does not become truly repentant and neglects to turn with all his heart and soul to the Lord his God; but that those, who at the same time are unmindful of the ways of God, prepare themselves a great judgment. My guides tell me also, that the conception of our Saviour will remain a secret to all Eternity, both to the created angels, and those that died happy. The curse, 'I will greatly multiply thy sorrow; in sorrow thou shalt bring forth children,' had no reference to the mother of our Saviour, for He, as David says, 'was not shapen in iniquity, nor in sin did His mother conceive Him.'

#### FIFTH JOURNEY INTO THE SUN.

"I am this day conducted into a magnificent garden; the inclosure around the same, and the gates into it, are exceedingly beautiful. This garden is crowded with angels; there are also a number of children here. All the paths are, however, narrow again; of trees there is no abundance, but of flowers there is; these exude a scent so delightful and strong, that I am, as it were, overcome thereby. Into a hall I shall not come this day, but into a marvelously beautiful city, whose appellation is Noha. I pass again through a garden, which is exceedingly beautiful; if an invigorating water was not given me by my fellow-guide Goelz, I should become too weak. My brother has during my journeys into the Stars reminded me of the charms I would find in the Sun, but he has told me by far the least, for everything is much handsomer and more magnificent than he has stated."

#### SIXTH AND SEVENTH JOURNEY INTO THE SUN.

She again described everything as much more splendid than before; met with pastor Renz and one of the

elect whom she knew on Earth, and was taken to the children of six and seven years. She again saw the mother of the Son of God, apparently seated upon a throne, and finally imparted energetic admonitions, calling upon all to exercise the strictest vigilance.

#### THE EIGHTH AND NINTH JOURNEYS INTO THE SUN.

On these she was conducted to no children, but to old persons, who had grown up to the enjoyment of the felicities in the Sun, but did not describe them more explicitly. She remarked that the exceedingly great glory, music and singing which she witnessed, were almost insupportable to her, being much weakened thereby, and well needing the aid of her two guides, and that she would have to succumb, if not strengthened from above, on account of the superabundant glory prevailing there. Before she awoke from her ninth journey, she said: "To-morrow I must make five journeys into the Sun; the first will begin at nine, the second at twelve, the third at three, the fourth at five, and the fifth at seven o'clock." She was then asked, if the two journeys of to-day, having weakened her so much, how she would fare on five journeys; to which she replied: "God, who has selected me for this, will grant me the necessary strength; I am not uneasy on that score."

#### TENTH, ELEVENTH, TWELFTH, THIRTEENTH AND FOURTEENTH JOURNEYS INTO THE SUN.

The whole of them consisted in repeated accounts of recurring glory and beauties, the last ever excelling the former; she came during the same to no more children, but to adults and created angels, and extolled their constantly-increasing love, harmony, and contentment. Amongst other things she stated the existence on the Sun of two small mountains, serving rather as an ornament to the environments, having perceived no larger ones. Cities, gardens, and the open places excelling everything in marvelous beauty; of these she said: "Refrain from asking me to make terres-

trial comparisons; it would be impossible for me."

During one of these journeys two doctors of medicine were present, one of whom caused this absurd question to be put to her: whether the damned have also horns and feet like goats. After a short pause, she answered: "The damned which I saw looked abominable, but with horns and feet like goats, I have perceived none. Their forms are more than loathsome. Let him, who caused this question to be put to me, well beware that he, by his own experience, may not become acquainted with those of the third degree, for his fate would then be most deplorably unfortunate."

As often as she fell asleep, her form assumed a clearer and more supernatural appearance, which became more so the more her weakness increased.

FIFTEENTH, SIXTEENTH, SEVENTEENTH AND EIGHTEENTH JOURNEYS INTO THE SUN.

During these journeys she came upon a mountain, which was not very high. into several gardens and cities. The following are her statements. "I again see everything much more perfectly than I did before. Of angels from the fountain-head, there are many present, and the name of each stands on his back with more than brilliant characters in gold, a distinction not possessed by those who came from the Earth, being a particular one, which they also have on their crowns. My guides tell me that it is the chief office of these angels to bring the happy defunct who attain directly from the Earth a higher state of bliss. Those that are at once taken from the Earth into the Sun, or into the New Jerusalem, are even brought with music and songs but that of these, generally speaking, excepting children, the number consists in but very few; that at the sight of these the Sun resounds with hosannas and rejoicings. The blessed spirits which I meet with on these journeys, that have come hither from the Earth, reflect a sunny ray from their eyes, which is also generally the case with the created angels, but in a still higher degree."

“ I acknowledge freely, that the glory, music and singing which I witness, are almost insufferable to me, and that if not previously strengthened for my journeys into the New Jerusalem, I would be totally unable to support the same. That love, harmony, and contentment, and the friendly conversations which prevail between the created angels and those that came from the Earth, I can by far not extol enough; the latter receive instructions from the created angels. Here it may be said with the greatest truth that this is a real brother and sisterhood. Let no soul imagine, that amongst the blessed any act of infidelity, of self-conceit, or of superciliousness, can in the remotest sense find place; here everything is clear and pure. My guides tell me, that anything like deceit absolutely can and dare not obtain with the blessed, from the lowest to the highest degree; that every one is not only satisfied with his own felicity, but that he also is fully convinced that what he is, he is merely from pure grace and mercy, for the sake of Jesus Christ; that every one deems himself more than blessed, and that already the presentiment of the certainty of further promotion increases their felicities more and more. Blessed spirits are here of all religious denominations, tongues and languages, among which children are not alone to be understood. My guides say, the Sun is not empty, but there will still be room for innumerable millions.”

“ The heavenly bodies beneath the Sun all receive their light from the Sun which illuminates the Earth. We believe, when we contemplate the firmament during a clear night that the Stars nearly all stand at an equal height, but this is far from being the fact, for they stand far, very far from each other; of those which stand beyond the Sun, but the very fewest are visible from the Earth.”

#### CONSECRATION FOR THE JOURNEYS INTO THE NEW JERUSALEM.

During one of her last journeys to the Sun she

once said, that on the 7th of January, but not before eight o'clock, she would perform a journey, on which she would be consecrated for the journeys which she would be permitted to make to the New Jerusalem. That day she remained mostly out of bed, conversed much with her relations and those who visited her, but took very little nourishment the whole day, complained of no particular feebleness, but remained always in a good humor. It did not quite want six minutes to eight, when, unexpectedly to every one, she fell asleep. The moment the clock struck eight, her guides appeared.

She exhorted every one in general most fervently to love God and their neighbors, as well as to be truly humble and charitable to all that are poor and indigent. Then she called upon every one present to address a silent prayer to God in consideration of her consecration, saying: "This is the last that will take place; for the ensuing journeys I shall be consecrated by a servant of God, namely, John Arndt. Now I am up upon a mountain, called Golgotha, on which stands nothing but a temple. During this consecration, two created angels also appear besides my two guides as witnesses; before my introduction into the temple, a more than refreshing water is handed me to drink of by the created angels."

After a silence of seven minutes, she said: "Now my consecration is past. Arndt appeared at once, and without my taking notice, also withdrew. With what a divine clearness, glory, and crown on his head he appeared; with what a high dignity and benign words he blessed me, it is impossible for me to express; could you but have heard a single word, you would have dropped. Notwithstanding this, Arndt showed nothing but affection and affability towards me and the four witnesses, the thought then occurred to me, if the servants of God are so dignified and glorious, how much more must God Himself be! The two created angels laid their hands upon me and pronounced a short benediction over me, ere they retired."

"I have asked my two guides, whether I was then actually worthy of such favor and grace; to which they replied: 'If God deems you worthy to receive it, you will have to compose yourself, but never elevate yourself for that reason above your fellowmen, but continue to cherish humility in faith, love, and hope; God will finish and terminate all with glory.'"

Having remained silent for five minutes, she said: "My journey is accomplished, and my guides have left me." When she awoke her features retained traces of peculiar gladness, yet united with seriousness, but which gradually disappeared the more she returned to a state of wakefulness. She then conversed for two hours in addition with those that were present, accompanied their voices in singing hymns, and then demanded that the faithful might stay a while longer with her.

#### JOURNEYS TO THE NEW JERUSALEM.

Of these she performed twelve, the events of which must also be related collectively, because her statements were mostly of the same tenor. To accomplish a journey thither, she required thirty minutes, but to return but eighteen, because the descent, she said, was much more rapid.

She then said: "There exists not one city only in which God has a dwelling place like that which He has here. God possesses more such, which not only do not yield to this glory, but far surpass it. My guides tell me, that they themselves are not yet qualified to travel in order to behold these higher felicities, but that only those blessed spirits possess this faculty, who dwelt in the New Jerusalem; that they can go on journeys, but, that it is impossible for them to unravel the greatness of God because the creations of God continue to all Eternity. My guides tell me, that God has also His residence in a Sun, distant many, many millions of miles from that Sun which is visible to us. I again behold from this as many Stars as I have seen from the Earth and from the Sun I am en-

tirely at a loss what, transported by a sense of exceedingly great admiration, I shall say of the infinite grandeur of God. O! if only mankind would reflect on the greatness of God, according to the common understanding bestowed upon them by the Deity, and according to those objects which daily strike their vision, it would be hardly possible that an atheist could exist on this Earth."

Touching the New Jerusalem, she already on her first journey spoke of it as follows: "Had I not during my consecration been particularly strengthened for it, it would be impossible for me to bear all this glory. True, St. John has correctly depicted it in his Revelation, but it is far, far more transcendent. The city, on account of its immense size, cannot be overlooked in one view; it is quite four square, the length, and the breadth, and the height of it are equal. Quite in the center of the city stands the dwelling of the Most High. The city has many and immensely great streets, which are not very wide, but the main streets are of considerable width. The sentinels do not stand at the entrance of the gates, but above, on the gates, for they are not here to protect the city, but merely to serve as an ornament, because anything that defileth, neither whatsoever worketh abomination, can in no wise enter."

"During my twelve journeys but one gate is each time shown to me, whence, at no great distance, I am conducted into the city. The gates are composed of precious stones, yet not joined together, but, as it were, consisting of one mass." She then described the gates as follows; namely, "the first is white as marble; the second blue like the sky; the third red as fire, but with a dark-red luster; the fourth green, like fresh-grown grass; the fifth of an apparently light-red color, intermingled with seemingly small white stripes; the sixth of a still deeper red; the seventh a deep yellow; the eighth dark green; the ninth again of another green color, apparently subsiding into yellow; the tenth not very unlike the latter color, but of a yellower tint; the

eleventh more yellow than red; the twelfth violet, mixed as it were with dark-red stripes." She further expressed herself concerning it thus: "But how splendidly these gates shine I am incapable to express; if the rays they reflect did not strike me at a distance, and if my guides had not given me an explanation of the various colors of the precious stones, it would have been beyond my power to say anything definite on the subject. In a mirror we may behold ourselves, but the luster of the precious stones is so great, that we cannot see ourselves therein; this would exactly appear to me as if looking into the Sun we expected to see our own figures as in the mirror."

"The walls around the city are shining white, the buildings of the purest gold, like unto a clear mirror, and the streets are so likewise. The buildings are quite alike, save the one which is the habitation of God Himself, and forms a great exception; if I cast but a single glance upon the same, I feel as if I should sink down, and as if it were impossible to endure a sight of its brightness for but half a minute. The Sun himself compared with this more than transcendent clearness, is but a dark body, not even to mention the Stars. The windows in the buildings are so shining white, as to render their brilliancy almost insufferable. In addition, imagine also its height, and it must become evident that the whole united cannot but surpass all comprehension. The gates stand respectively on one side or wing, three and three together, yet not very close to, and at proportionate distances from each other, yet notwithstanding, can the dwelling-place of the Most High be seen from each gate. I am not led by my guides into its immediate vicinity. I see many of the servants walk about, some of whom have been named to me by my guides."

"Whilst I stood contemplating all the grandeur and glory before me, I entirely lost the sense of hearing; not until my attention was directed to it, I heard besides the harps, also a loud sound of trumpets; it would be impossible long to bear this sweet and delightful music.

In my last four journeys to the Sun I have also listened to the sounding of harps and trumpets, which was almost insufferable to me, but is by no means to be compared with that which now I hear. In all the streets of the city, I see an unaccountable number of angels, amongst whom I am told there are many that came from the Earth. Among several whose names were mentioned to me by my guide, I only know John Arndt, by whom I was consecrated for these journeys. Others, whom I formerly indicated as servants of God, and who were also promoted to a high state of bliss, still required improvement, but enjoy now as great a share of felicity as Arndt."

"Each door in the New Jerusalem has its own proper name written thereon in Hebrew; their beauties having twice, as it were, enraptured me and excited my astonishment, I neglected to ask questions concerning the same. Around it there are nothing but gardens, divided off agreeably to the plan of the streets. Into a garden, however, I am not conducted, although I see in these gardens larger and thicker trees than in these heavenly bodies I have visited. Of flowers and shrubs I can also give no account, but well do I scent the sweetness of their odors, the whole air being full thereof. Our finest seasons of the day are, in comparison with the brightness in which God dwells, like the darkness of night compared with the light at noon-day. No mortal would be able to endure but for a second the light thereof, for he would suddenly drop into unconsciousness. How large the Sun is in which God dwells and what other cities it contains, I am unable to state."

During each respective journey to the Sun, as well as the New Jerusalem, she always exhorted in the most energetic manner to repentance and conversion, describing with inspiration the sublimity of felicity, as well as the state of the unhappy and the damned in all its horrors. When her twelfth and last journey into the New Jerusalem was accomplished, her guide Goelz took leave from her, concerning which she stated

the following: "My friend Goelz said to me: 'I beseech you, by all that is divine and holy, whilst yet in your sinful World, to remain forever faithful to the triune God. Strive with all the powers of your body and mind, that you may one day come into our company. True, it requires a renunciation of all that is sinful and displeasing to God but all this cannot be put in the least competition with the reward.' Ah, with what earnestness did he not say to me, 'remember Eternity, the glorious felicities and a constant improvement.'"

Having uttered a deep sigh, she said: "I regret but too deeply that I cannot express the words so energetically as they were pronounced by him; his last words were: 'The Lord bless thee and keep thee; the Lord make His face to shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee and give thee peace. Amen.' How great is the love, how innocent the looks which he regards and casts back upon me, whilst he leaves me. My first guide tells me that he will not yet bid me farewell, but shall yet pay me several other visits, without, however, performing any more journeys with me, saying only, 'My dear sister, the Almighty be with you! Soon shall we see each other again.'"

#### CONCLUSION.

From her first guide she received several other visits, but journeys he did not perform with her any more. When this situation of hers drew to a termination, she stated that she would fall but twice more into a cataleptic sleep, namely, in three and six months; which proved true to the day and the hour. At the termination of the last sleep she said: "My guide tells me, that although he will still visit me frequently, yet he shall no longer render himself visible to me. When he took leave, he kissed me three times, and reminded me of all he had told and shown me with emphasis and great earnestness. His last words penetrated; I can only repeat the following: 'Improve steadily

in piety and the fear of the Lord, shun sin as you would the plague, for nothing is more contagious than sin; men become not sinners at once, but sin increases in them with the strides of a giant. Lose not the crown that has been shown you, and endeavor with all the faculties of your mind one day to get into our company, for here we are so happy, eternally happy.' Looking back upon me with the most tender look, as a brother, he has left me suddenly."





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